

THE
THEATRE
OF CATHOLIQUE
AND PROTESTANT
RELIGION, DIVIDED
into Twelue Bookes.

Wherein

The zealous Catholike may plainelie see, the manifest truth, perspicuitie, euident foundations and demonstrations of the Catholique Religion; Together with the motives and causes, why he should perseuer therein.

The

Protestants also may easilie see, the falsitie and absurditie, of his irreligious, and negatiue Religion; Together with many strong and conuincing reasons, why he is bound to embrace the Catholique faith, and to returne againe to the true Church from whence he departed.

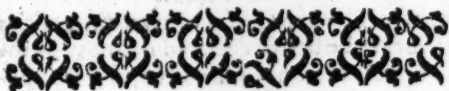


WRITTEN

By I. C. Student in diuinitie,
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THE
THE A T R E
OF THE
THAT
M *agni periculi res est. &c.* It is a thinge of
great danger, if after the oracles of the Pro-
phets, after the testimonies of the Apostles, after the
woundes of the Martyrs, thou presume to discusse
our ould faith, as if it were new, if after such expert
guides, thou neuertheles wilt remaine in error: if af-
ter the combatts of such as did strugle vnto death for
the defence thereof, thou wilt yett oppugne it with
idle disputation: let vs therfore reuernēce our faith, in
the glory of the Saintes. S. Ambrosius in sermone de
S. Nazario & Celso.





T O T H E B L E S S E D
*and vnspotted Virgin Marie, Mo-
 ther of God, and Queene of hea-
 uen, by whom saluation and
 redemption, came to the
 worlde.*

1. **B**OOKES of greatest estima-
 tion and noblest subiect (most
 gracious Virgin) ought to be
 dedicated and offred to the no-
 blest and eminentste personages, and that
 for two causes; th'one to be protected and
 patronized by them against malignant and
 malicious people, to whome the obiect or
 matter might be offensive: the other to gra-
 tifie them for the benefites receaued of the
 the obiecte of this booke which is the thea-
 ter and true representation both of the Ca-
 tholique, and protestant religion, being so
 eminent that it excelleth and exceedeth all
 obiects whatsoeuer, ought to be dedicated
 and consecrated vnto thee most sacred Vir-
 gin, being the worthiest creature amongst
 all meere Creatures that euer were.

2. The

*Contraria
se posita
magis illu-
cescit.*

4.

The Epistle

2. The opposition of two extremities can neuer be better declared or knowen, the to oppose the one to the other, as things positive, and thinges priuative, light and darknesse, thinges contrarie, as heate and cold, thinges contradictory, or thinges affirmatiue and negative, as a man, and noe man: nothinge is soe repugnant or hurtfull to the Catholique religion, as heresie, and especially that of the leſtaires of our vnfortunate daies: nothinge soe contrary to Christe as Antechriste; nothinge soe offensive to the Catholique Church, as the malignant Congregation of Calvinistes & Anabaptistes. So as the trueth of the one, cannot be made more apparant, more eident, and more cleere, then by the falshood of the other: nor the goodnesse of the one, be better made knowe, then by the mischeefe & euill of the other.

3. Vouchsafe therfore (o gracious virgin and mother of the Sauour of the worlde) that the trueth and goodnesse of the one, beinge made knowen, and the falshood and wickednesse of the other, beinge detected: with thy most precious intercession to thy Sonne Iesus, to lighten and illuminate the hartes & vnderſtandings of such as are ouerwhelmed, and ingulſed in the dangerous abisme of darcknesse, and are gone astraye in the intricat labernith of heresies. Deliuier the (o blessed mediatrixe) that doe walke awry in the darcknes and shadowe of death. Pro-
recte

teste and defend the Catholique Church (for the saftie of which, Christe Iesus tooke flesh of thee, and for the establishing whereof, he suffered his bitter passion, yealded himselfe to death, and triumphed ouer the powers of darcknesse) from the malice and dangerous purposes, of all such as bend all their plotts and pollices to destroy her.

4. By whom should the religion of virgins, vowes, and votaries be protected and vpholden, but by her that made the first solemne vowe and profession thereof? To whō should the religion of Christ be dedicated, but to the mother of Christ? Or the law of grace be addressed, but vnto her that is ful of grace? What better aduocate can the Church haue, then shee who is placed betwixt the sunne and the moone, as S. Bernard saith, which is mary betwixt Christ & his Church? What better defense can there be against heretiques, then shee (as S. Bonauenture saith) that destroyeth all heresies? and according to S. Bernard, *omnis haresum interemptrix*, that killeth all heresies. Therefore, O blessed Virgin, *Dignare me laudare te Virgo &c.* Vouchsafe me to praise thee, O sacred virgin: fortifie me against thine enemies, and the enemies of the Church of Iesus Christ; which being his only comowalth, kingdom, patrimony, vineyarde and mylticall body, euery member thereof, ought to defend, yea is more bound therunto, then

to the defense of any earthly comon wealth.

5. As for thyne incmparable, and vn-
speakeable merittes and benefites towards
me, and towards the whole world, all true
Christian hartes doe acknowledge them; &
with Aristotle I confesse, *Qui beneficium ac-*
cipit, libertatē perdidit, He that receueth a be-
*non de cō-*nefit loseth his liberty & becometh a slaue to
digno. his benefactors. How then should not I &
the whole world, confesse our selues to be
obliged vnto thee for soe generall, and soe
worthy a benefit as we haue receaued at thy
handes, Iesus Christ taking that flesh of
thee, in which he would dye for our offēces?
Therfor (ō blessed virgin) I offer my self with
this my labour as a poore slaue vnto thee, I
prostrate my selfe like a poore wretched &
sinfull creature before thee, confounded and
oppressed with many imperfections and de-
fects, voide of merits, destitute of grace, ouer-
charged with the dreadfull assaultes & ma-
chinations of powerfull enemies, they to
stronge to offend, and I to weake (without
thy helpe) to defend my selfe against them.
We therfore, *Sub tuum praesidium confugimus*
sancta Dei genitrix, &c. flie vnder thy laue-
gard, ō mother of God, for none that euer
relyed vpon thee, was frustrated of his expe-
ctation, none was euer deceaued of his hope,
none was euer cōfounded or discomforted,
who hath at any time fled to thy intercessi-
on, as holy Church in all ages by experience
hath

hath proued, and all holy sainctes, that euer were, haue solemnly auouched.

6. Thou therfore, o only hope of sinners. Thou, o ioy, saluation, and peace of the worlde. Thou, o ocean & gulse of grace. Thou o living arke of the liuing God. Thou, o the mother of all liuing, and the caule of life, who broughtest forth life vnto the world. Thou the pretious marguerit of the worlde, the inextinguible light thereof, the crowne of virginie, the scepter of the Catholique faith, and the indissoluble temple containing him, who can be no where contained. Thou, o East gate, euer shut, and euer shining, bringing forth the holy of holies. Thou o mountaine which far surpassest in height, all height of creatures. Thou, o in heauen the queene of Sainctes, in earth the queene of Kingdomes. Finallie thou art she, then which nothing was euer seene more noble or more excellent, thou art she who only surpassest heauen and earth: what can be more holie then thou? Not Prophets, not Apostles, not Martyrs, not Patriarkes, not Angels, not Dominations, not Seraphins, not Cherubins, nor any thing amongst the visible or inuisible creatures, can be found more excellent then thou, o Marie, for thou art his mother, who was begotten of his father before all begininges. Will we know therefore how far thou excellest all celettiall powers?

a Aug. ser.

2. de Annunc.

b S. Ephr. de laud. B.

Marie.

c Damasc.

orat. 1. de

Assump.

d Damasc.

orat. 2.

dormit.

Virg.

e Epiph. l.

3. Hier. 78

f Cyril. Alex. hom.

10.

g Ierem.

adu. Iouiu.

h S. Greg.

in 1. Reg.

i Rup. lib.

3. in cant.

k S. Chry.

ser. de

Natiuit.


powers? These with feare and trembling stand hiding their face, but thou doost offer vp mankind vnto him whome thou hast begotten, by whom we obtaine the pardon of our offences.

I therfore thy humble and most vnworthy suppliant, doe here present and offer vnto thy protection, this worke and labor (though far vnworthy of thy patronage) beseeching thee, that through thy fauorable assistance (O most glorious virgin) it may serue for the reclayming of deceaued soules into the sheeppould of Iesus Christ; for the confution of Heretiques, and consolation of Catholiques; for the detection of falsitie, and aduancement of verity; and lastlie, for the greater honor and glory, both of thee, and of thy B. Sonne, our Lord and Sauour Iesus, to whom with the Father, & the Holy Ghost, be honor and glory, world without end, Amen.

THE



THE PREFACE TO THE READER.

1.  Certaine Protestant (gentle Reader) quassinge, and caurroursinge in a place, cried out against the Pope, which is a custome nowe a dayes, as well with the meanest, as with the greatest, & cheefest personages, hauing the ministers at their elbowe when they are at meate, to sclander the Pope, Priestes and Catholikes. I woulde they had read and obserued the verse of S. Augustine.

Quisquis amat dictis absentum rodere vitam,

Hanc mensam vitæ noueris esse sibi.

Who soe speakes ill of those that absent be,
Forbidden is this tables companie.

But these men when they are in their greatest dissolution, then they raile against religion, which should bridle, and restraine them from their riotous, and wanton excesse. This partie being re-
proued by a certaine Catholike gentleman, that was at the boorde, began presently to defend his liberty, and licentiousnes by holy scripture, and by the wordes of our Saniour mistaken & ill applied, answered, that what soeuer enteret into the belly, doth no harme to the soule, but that which cometh from the harte. This is noe newe practise in
the

the malignant Church, as Eusebins saith of the Heretike Cerinthus, Who because he was giuen to the bellye and beastly pleasures, framed holy scripture accordinge to his sensualitie, as this protestant alleadged Scripture against fastinge, and began to prouoke the Gentleman to dispute with him; Who answered him, that it was not his part to reason or iudge of holy Scripture, being soe mysticall, and so far exceedinge his capacity, especially in such disordered places amoungest the cuppes; the fruite whereof would rather rende to confusio, then to edificatio or deuotio. The Protestante replied, that if any man could answere to his demaundes or questions at the full, and satisfie him truly and effectually, he would become Catholike: the Gentleman said he would doe his endeavour to propounde such demaundes to others; and soe he went vnto the cheefest protestants of that place, who haue sett downe these challenges & deliuered the vnto the said gent. who deliuered them vnto me; beinge in one house with him.

2 These propositions were nothinge else, but the old heresies of auncient hereticks, and were long since condemned, and anathematized by the auctority of the Catholike Church in all ages, wherein those heretikes did springe vp. As by S. Peter against Simon Magus. By Liberius the Pope, S. Athanasius and S. Hillary, against Arius. By S. Damasus, S. Gregory Nazianzen & S. Basil against Macedonius. By S. Celestinus Pope and S. Cyrill of Alexandria, against Nestorius. By S. Leo against Eutiches. Ey Irenus against

To the reader.

II

gainst Valentine . By Tertulian against Marcion .
By Origine against Celsus . By S. Cyprian against
Nouatus . By S. Hierom against Heluidius; Iou-
nian, Vigilantius, Luciferans . By S. Augustine
against Donatists & Pelagians . By Agath against
Montolistics . By Tarasius against Imadge break-
ers . By Lanfrancus, Guismundus and Algerius;
against Beringarius . By Petrus Cluniacensis a-
gainst Henricians and Petrobrusians, and against
Adelhard . By S. Bernard against Thomas Wal-
densis, and Witcleefe . By the Bushoppe of Roche-
ster, as well by his bookes as by his blood, against
Luther and Zuinglius . By Kinge Henry the 8.
himselfe, against the said Luther, whose booke I
haue . Finally by soe many generall Councells of
the World in all ages, and by the most famous &
generall Councell of Trente, which sate vpon this
matter the space of 16. yeares .

3. Touching the aforesaid propositions, truly
I was loath (though earnestly entreated by the
Gentleman) to trouble myselfe to answere them.
and that for many causes . First for that Prote-
stantes are voide of all humiliry, whose religion is
nothing elce the aperuerse and self-wild denial
of religio, neuer learning the trueth simply but op-
pugning it wilfully . The second, because whatsoe-
uer Protestants write, they doe it not neither for
gods sake, or for their owne edification, but for
the destruction and confusion of others, as Luther
himselfe their Author did confesse disputinge with
Eckius, who said, that it was not for godes sake,
he tooke that matter in bande: and therefore none

more

Ofuis. lib. 2. de here. Sur. hist. Anns. 1519. Beza in pref. noni testam. An 1565. Tom. 2. Lib. 3. Regum Angliae 10. 5 ad Galas. c. 3. Bezae aff. 6. 10. in pref. noni test. Mus. in locis communib. c. 10. Bren. in Apolo. conf. wis. senb. c. de Eccl. Calu. de vera eccl. reformation. Musc. de comm. loc. c. de mini. frat. inter. prep. locor. commu. Martyr de vocis. Aliv. pref.

more maleparte or sawcie then they be, for they denie all groundes of disputation; all traditions of the Apostles, Doctors, Councells, and testimonie of holy Martyres. For as when S. Augustine, and the holy Doctors of the Church, reasoned with the Donatists, Arrians, Maniches, and others, and vrged them with the aucthoritie of godes Church, with the iudgmente of the sea Apostolique, with the succession of Bishoppes in the same, with the Councells, and finallie with the name Catholike, those heretikes quite reiected all those groundes and meanes of tryall: even so Luther the captaine and ringleader of these late heretiques said. I set not by a thousande Augustines, and a thousand Cyprians alleadged against me alone: calling S. Augustine, S. Hierom and S. Gregorie, the Iustices of the Papisticall kingdom. Thus also did that proud Beza, charge Origines with blasphemie, adding that neither S. Chrysostome, nor any of the Greeke fathers, did euer declare the trueth simply: & charged Saint Hierom with shamles errors, as inuocation of Saints, and the practise of chastitie or virginite in the Church. Musculus also said, that S. Hierom did deserue rather hell then heauen. Brentius did charge the first Councell of Nice with foule errors. Caluine called the fathers thereof Lunaticke and francticke people. Musculus saith, they were instigated and led by the diuill, and that all Councells were perniciouslie fallen into errors. Urbanus Regius said, that in the best tymes of the Church, Sathan ouerruled all Bushoppes. Peter

Mar-

To the reader.

13

Martyr called the aunciente Fathers, praters, but no diuines. Ilbricus reiected the said Fathers. Peter Martyr also said, that as longe as men relie vpon the Fathers, they must be deluded With errors. Doctour Humfrie at Oxford said, that Iuell gaue a great scope vnto the Papists, and did himselfe greate Wronge, in alleadginge the Fathers for himselfe: for What haue we to doe With fleash & and bloud? The same also Caluine and Peter Martyr wrote. Whitakers also vnto Doctour Sanders answered sayinge. We care not for your histories. Doctour Toby Mathe we said to Father Campion. If he should beleue the Fathers, he could not be a protestante. Beza cried out against Athanasius, and the Fathers of the Councell of Nice, for that (saith the) Athanasius found out this Tripartite god (he meant the blessed Trinte.) He said also that he Fathers of that Councell were blinde sophists, the ministers of the the beast, & the bondslaues of Antechrist.

4. The third cause of this mine auersion was, because protestantes are hard to be reclaimed: for that amoungest all the sects that euer were none were more inconstant, or variable in their Doctrinethen the Protestants. For neither birdes, or beastes (as Plinie saith) doe wathe to breake other birdes egges, or destroie others of-springe, as these Protestantes wathe to destroye and abrogate the Doctrinethat was hatched before them: so as Whatsoeuer the first gospeller doth settle, the whelpe that comes from him doth destroye it: as in steede of many examples the confession of Au-

gusta.

noni iossa.
Pet. in
pres. i. cor.
Humfred.
n. vii. lu-
elli par.
211.
Calu. in
pres. in istis.
ad Regem
Galli.
Martyr de
vitiis pag.
106.
10. res.
Camp. 3.
ratio.
Beza ex-
empla
Theologi-
ca.

Plin. na-
tural. hist.
lib. 10. c. 2

74

Colloq. al.
senbar. f. 4

39.
Colloq. al.
senb. fol.

464.

gusta may serue for one, so called for that in that
citty, the Lutheranes did exhibit to Charles the
5. a booke wherein were written all the articles
of their Doctrin, which was 50. times chaunged
and mangled, as they themselues affirme, in all
which, the last is nothings like the first, and soe,
they call it. Cothurnum &c. A dislikinge vn-
to all the rest, notwithstandinge Luther said it
to be. Fundamentum quod hactenus papi-
stis opposuimus. The fundation which hitherto
we opposed against the Papists, the grounde of our
religion according to the word of god, and the on-
lie rule of the peace and establisshinge of trāquil-
litie in Germany (saith he) but in very trueth was
the cause of all the warres, and troubles thereof:
and which was abolished out of Germany, yea
out of Augusta it selfe, and within fewe yeares be-
came Zuinglians & Zuingfeldians, and is in noe
place accepte in Saxonie: For other sectes (with
which that miserable Country doe abounde, being
in nūber 20. as Stanislaus Rescius describeth)
carrienge with the all the way, did steppe in a-
moungest them, and so at the last Luthers Do-
ctrine was vtterly reiected. Count Palatines Co-
untry can beare witnes of this mutabilitie, which
from Zuinglianisme, turned to Lutheranisme, &
again from Lutheranisme to Zuinglianisme. As
also vpper Germany when one Prince, or great su-
perintendent dies, the people after their death doe
change their religion.

Smidterns
In vita
Sullen. f.
35.

5. England alsoe cannot denye this to be
true, which a certaine Pope many hundred yeares
pro-

propheſied of them, ſaying. English men, of all nations are moſt inconstant and waueringe in their faith, the time ſhall come (ſaith he) that when Chriſtendom ſhall haue moſt neede of them, they ſhall ſuarve from their faith, and fall into ſectes, and hereſies. For in our daies it changed her religion 4. times within 30. yeares: vnder kinge Henry the 8. kinge Edward his ſonnes Queene Marie; and Elizabeth; And as Fox ſaith, kinge Edward beinge a childe after his fathers funerall, by the inſtigation and ſettinge on of his Vncle the Duke of Somersſett, did abolish the religion, which his Father had by lawe ordained viz. The ſix articles, containing. 1. The truth of the Reale preſence. 2. That both kindes for all perſons, are not neceſſarie. 3. That marriage of Priests is prohibited by the lawe of God. 4. That Vowes and voraries are confirmed by the lawe of God. 5. That the Maſſe is agreeable to Chriſtes inſtitution. 6. That Auricular confeſſion, is warranted by the Word of God. This kinge ſett forth two bookes of reformation & afterwards a third. Theſe articles of our faith were made at one parliamente by the ſaid kinge Henry the 8. and were abrogated as ſuperſtitious inuentions by another Parleamēt. Animas & menſtruas fides, as Hil-larie and S. Baſil ſay of the Arrians, euery newe yeare and moneth a newe faith. And what I pray you can be amongſt Chriſtians, more diſgracefull then this? For ought not our Religiō, & euery article thereof, to be as the ſame S. Baſil ſaith; eadem heri, hodie & in ſæcula? to ad-
mitt

must noe change, but to continue his vigor, as well yesterdays, to daye, as alsoe for euer? According whereunto our Sauour alsoe saith, that heauen and earthe shal passe, but my wordes shal not passe, nor anyiort, nor sillable thereof till it be fulfilled. Is there any Christian to be found, who dares be so bold to say that our Parliamtent exceedeth the power of God? But god by his absolute power (as Aristotle and all diuines, and Philosophers affirme) cannot make two contradictories or contraries to be true, because of the implication therein (for if the one be true, the other must be false) and truly noe more can these opposite and contradictorie Parliaments, be possible true.

6. The 4. cause was, that Protestantes make but a mockery of all religion, for that they follow Nicholas Machauailes precepts, holding that the Catholike religion is a hinderance to state, and that Princes shoulde followe that religion (though the groundes thereof be neuer soe false) which doth aduance their present estate: but contrarie to this S. Thomas saith, that wisdom and power are companions of true religion, which when it faileth, the power of state alsoe faileth: non veniat a signa mea, saith S. Bernard, in Concilium eorum qui dicunt &c. my soule shall not followe their Councells who say, that the exaltation and end peace of the Empire, will hunder the peace of the Church. If Iustice be a vertue to giue euery man his owne, to giue to Cesar his owne, and to God his owne, how doth the Prince keepe Iustice
with

With god, that takes from God his righte, which is religion, & deprives his diuine maiestie of that worshipp & reuerence which is due vnto him? This is proued, for that Princes followinge this false reason of state, haue beene put by God frō their state, as Ieroboam the seruant of Salamon, to continue himselfe in the kingdome which he had taken from Roboam, did alter the Religion & made a false religion. For he made two golden calues, one at Dan, and the other at Bethell: and also altered the order of priesthoode, by ordaininge others that were not of the order of Leuie. For which both he and his yssue were deprived of their kingdome, and destroyed of their liues. The Princes of the Iewes, by reason of their state, put Christ to death, least the Romaines shoulde come vpon them, neuerthelesse the Romaines came vpon them, and destroyed them.

7. Veriza a kinge of Spaine and his successor Rodorigus, fearinge the rebellion of their subiectes, for their owne wicked actes, destroyed and rased downe all the stronge holdes of Spaine: which was the cause that, that Country was broughte in one quarter of a yeare in subiection by the Moores, which were not expelled Spaine in 700. yeares after. The kinges of Fraunce, Francis the first, and his sonne Henry the second, the one brought in the Turcke, thinckinge to bringe him in to Spaine against Charles the fift Emperour & kinge of Spaine, to destroy Spaine. But whether did the tempest driue the Turcke, but to Tolouse within France, which afterwards with great a

doe, makinge many spoiles of that Countrie; were
 driuen out, after burninge the Cittie of Nicea &
 other citties out of which they brought with them
 5200. Christians as slaues, amongst which num-
 ber were 200. consecrated virgins; the other did
 ioyne with the rebellious protestant Princes against
 the said Charles, by whom they were ouerthro-
 wen and brought to subiection. Kinge Henry the
 third of Fraunce, beinge perswaded, that he
 should neuer be obeyed of his subiectes, vnles he
 should make away the Catholique Princes, as
 Henry of Loren Duke of Guise and Luyes of loré,
 the Cardsnall his brother: murdered them in the
 assembly of Bloys 1588. but for that he was led
 rather by the wicked Councell of Macheuillians,
 and not by the lawe of God, he was punished
 himselfe by a poore sillye friar without the pro-
 curment of any, but of his owne head, who thrust
 him thorough with a knife beinge in the midst
 of his army, purposing to besidge Paris. Iohn Fre-
 dericke Duke of Saxonie, intendinge to take the
 Empire from the house of Austria, followed Mar-
 tine Luthers Councell, that he should change his
 religion, soe that by the procurment of Luther he
 rebelled against his soueraigne. But the frute
 that he reaped by this false reason, was to be ap-
 prehended, put in to prison, deprived of his estate,
 Dukedome and dignitie of elector shipp: Was not
 Absolon destroyed by the false Councell of Arch-
 ioseph? And Aman by his wicked plottes, by which
 he sought to destroye Mardocheus and the chil-
 dren of Israel? For there is noe wisdom or Coun-
 cell

cell of Machenillians against God & his Church. Thomas Cromwel was put to death (as Fox saith) by the cruell lawe he made himselfe, as by a certaine fatall destinie (these be Foxes wordes) that whosoever should be cast into the Tower, he should be put to death without examination; the said Fox calleth this Cromwell the Wall and defense of protestant religion. But, qui hominibus placent confusi sunt, quoniam Deus spreuit eos, those which doe please men are confounded, for God despiseth them.

3. The principal and last reason or cause is, for that these articles are already condemned by the generall Iudgement and verdisin for many generall Councils as haue beene in the world, & specially by the last generall Council of Trent, therefore now they ought not to be called in question. Whereupon Gelasius the Pope saith. Maiores nostri diuina inspiratione cernentes, &c. Our Ancestours foreseeinge by diuine inspiration, did most earnestly pray the faithfull, that what soeuer was decreed by any Council against anny heresie, for the faith of the Catholiks and the Catholike truesh, it should neuer be brought in question againe. Also Leo the Pope did desire the Emperour Marciannus, that there should be noe retraction in any thinge defined by the holy Council, and soe the said Marciannus established by lawe accordinge to his request, that none should dispute of the definition of the Council. The said Leo also taught the same in his Epistle to the Council of Chalcedon, & to Maximus the Bus-

hopp of Antioch. The same is also decreede in the Councell of Ephesus, and in the Councell of Chalcedon, S. Augustine also said, that it is an insolent madnes to disputed against any thinge, that the Catholike church had defined. For our Sanior saith, Whosoever beareth your, beareth me, and Whatsoever they will you to doe, that doe yee.

5. For as much therefore, as these heresies were condemned (as I haue said) by the generall Councell of Trent, vnto Whom protestantes refused to come to trye their doctrine (for none euer refuseth the triall of generall Councells, but heretikes) therefore we ought not to dispute with them any more. Which also rightly agreeth with the coucell of S. Paul vnto Titus saying. A man that is an hereticke after the first and second admonitiō, shunne, knowinge that such a one is peruerred. And to Tomothy. he saith, these be they that craftilie enter into houses, and leade captiue silly women, alwaies learninge and neuer attaininge vnto the knowledge of the trueth, but as Iames and Mambris resisted Moyses, soe these also resist the trueth, men corrupted in minde, reprobate concerninge the faith. All the while that S. Augustine was an Hereticke S. Ambrose would neuer dispute with him; And the Empresse Placilla, wise vnto the great Theodosius, vnderstanding that Eunomius the Hereticke would faine reason with her husband, for eschewinge danger of being corrupted by him, did with great wisdom hinder the conference. And Nazianzenus saith, We ought to abhor Heretikes as the destructiō of the church, and the poyson of trueth, nor carienge any harred

vnto their persons, but hauing pittie of their errors. Ignatius likewise saith, vt filij lucis fugite diuisionem vnitatis, & malam hæreticorum doctrinam. As the children of light, shunne diuision of vnitie, and the wicked doctrine of Hereticks, by whom the whole world is defiled, refraine from those euill hearbes, which Christ did neuer plant, for they be not the seede of God, but of the deuill. Be not deceaued brethren, saith he, whosoever shall followe a seducer, shall neuer possesse the kingdome of heauen: and whosoever departes not from a false preacher, shall purchase euerlasting damnation.

10. Thus he admonished, that we should beware of wicked Heresies, the reason of his caueat is, for that Heresie (as the holy Doctors saye) is a certaine mischeefe of the diuill and a firebrande, that cometh from hell, a pestilente, corrupt, and poysoned aier, a cancker that consumeth the body in which it is norished, a certaine disease, that doth penetrate the intralles, and doth corrupt and infest the soules of Christians: and not only doth kill with her touche as the Viper doth, or with her sighte as the Basilike, or with her belching as the dragon, but after all these fashions and many more, doth destroy, confounde, and cast away all that approache it, neither is there any other remedie but to flie, nor any other refuge then to departe from such a one, as is intangled with it; no other security, then to be far from such an infernall and contagious mischeefe, which with the name of Christe, destroyeth Christ in our hartes,
and

and vnder the pretence of faith, destroyeth faith. And S. Augustine saith; let euery Catholike flie and abhor them, with whom the Church communicateth not: for we ought not, saith he, to haue parte with them, that haue no participation with themselves, and which are not vnited to the body of the whole Church; and to conclude with our Saviour, one should neuer otherwise accompte of them, then as of heathens and publicans, and his holy Euangelist S. Iohn forbiddeth vs to salute them.

11. Therefore (gentle Reader) these be sufficient reasons wherfore we should be loath to dispute with Protestantes, which through their fall from godes Church are voided of all humility, intoxicated with pride, and are so blinded with malice, that they cannot learne or imbrace the truth, or haue any true wisdom. For as the holly scripture saith, into a malicious soule, wisdom shall not enter: For in all ciuill conuersation or disputation, especially in matters of religion, we should intend nothing els but the consolation of our soules, and the edification of our neighbours, and as the Apostle saith, Non nosmetipsos, sed Iesum Christum prædicamus, not our selues or our owne glory should we ayme at, but that of Christ Iesu, whose cote without seame is rente in peeces by so many wilfull inuetered opinions of protestants: whose mysticall body (I meane his Church) is despised, forsaken, & persecuted: the fruite of whose doctrine, and the proiect of their strange deuises, tendes to nothing els, then to shake the very pillars

To the reader.

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lars, stroungeſt foundations, and fortrefſes of all
Chriſtianity: and at lengh to bringe in all cold-
nes, and doubtſulneſſe in our beleefe, and misbe-
leeſe in the principaleſte miſteries in our Catho-
like religion, plaine Atheſme and conſuſion of all
Chriſtian piety, a gate for all diſorders, and diſſo-
lution of liſe and manners, a ſhipwreacke of
Conſcience, and other marckable and ſutable ef-
fectes to their doctrine and behauiour, which are
practiſed by them daily in all places where they
beare ſway. And although euery man (as S. Naz.
ſaith) may thinke of God, but not euery man diſ-
pute of him, ſo euery man ought not to diſpute or
doubte of the cheefeſt miſteries of Catholike reli-
gion, but beleene them ſimply with the vniuerſall
Church, which is (accordinge the Apoſtle) the fir-
mamente and foundation of trueth: and therefore
can not in any ſorte deceaue vs.

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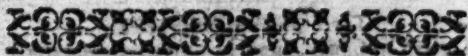
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APPROBATIO.

Hic Liber cui Titulus (*The Theater of
Catholick and Protestant Religion*) nihil con-
tinet quod fidei vel moribus aduersatur,
quin potius multa, quæ tam ad fidem Ca-
tholicam stabiliendam, quam ad hæreses
huius temporis impugnandas optimè in-
seruiunt.

Matthæus Kellisonus
S. Theol. Doct.



W H E T H E R T H E R E L I G I O N W H I C H

Protestants professe be a new Religion: or whether the Romish Religion be new, and that of the Protestant be ancient and old.

C H A P T E R I.

1. **I**F Protestants were of sound iudgment, or not distracted of their wittes, they would neuer suppose, much lesse auerre so manifest an vntruth, as that the

religion of the church of Rome is a new religion: or defend an absurditie so egregious, as Protestant religion, to be the more ancient; Wherefore this first assertion being so euident, and knowen an vntruth, such as doe follow, are the lesse to be beleueed.

2. It is well knowen, that before these 80. or 100. yeares, all Christendome did embrace the catholike Roman religion, so that it was, *terra vnus labii*, as it is written in Genesis, a countrie of one language, and one speeche; and as we reade of the christians in the Actes of the Apostles, that first be-

Gen. 11.
Act. 4.

The Theatres of Catholick

leeued in Christ, that they were of one hart,
and of one accord: and as one God was
honored, and worshipped of all, soe one
faith was embraced of all, they obserued one
order of administration of the Sacraments,
they vsed, and kept one obseruation of ce-
remonies: all were called Christians,
(which blessed name none offdayned) none
were called Gospellers, Lutherans, Cal-
uinists, Zuinglians, Protestantes, or Puri-
tans, Anabaptistes, Trinitarians or any
other sect, with innumerable others
which the Protestant religion hath lett a-
broach and inuented: men were simple, and
honest in their dealings, faithfull of their
promisses, charitable in their workes, zea-
lous in their beleefe, obediente vnto their
Prelates, and Pastors. This is soe euident a
trueth, as that all bookes, recordes, generall
and prouinciall councells, all parliaments
of kingdomes, all vnctions, and inuestinge
of Emperours and Kinges, all consecration
of Bishoppes, all holy orders of Priestcs, all
churches, monasteries, and chappels, in the
worlde, all the gates of townes, and cy-
ties, all monuments, and recordes both spi-
rituall and temporall, all vniuersities and
doctours of Christendome, both comon and
ciuill lawes of all countries, yea Protestan-
tes themselues doe plainly witnesse.

3. But that Protestant religion is new,
is a thing most certaine, for there are men yet
liuinge

livinge at this, day more auncient then it,
and can remember, when it first came into
England, and Irelande. Wee can shewe
yoti the first inuentours, and authors therof,
The place, the time, and the occasion by
which it crepte in, and infected these mise-
rable northen countries. Who have oppo-
sed themselves against it. What garboyles, &
callamities came into those countreyes, that
nourished the same. What rebellion and in-
surrectiō of subjects against their princes, for
defending the same. What were the motives
of such as inuented yt, and occasions of o-
thers, that imbraced it. The successe of the
one and the other, and by whome, and how
the same was condemned. I pray you what
can be more euident signes and tokens of
noueltie? for noueltie in all common weal-
thes (but especially in matters of religion as
S. Nazianzenus saith) is to be auoided, yea
the Emperour of the Turckes did aduise the
Queene of Transilvania; to beware of the
noueltie of hereticall sectes, and that shee
should neuer suffer the same to creepe into
her countrie. It is well knowen also, that the
name of protestāt religion was neuer heard
of, before the yeare of our Lord 1529. in the
towne of Spira in Germany, where the Lu-
theranes beinge as it were combined against
the Emperour Charles the 5. did vse a kinde
of protestation, wherupon afterwarde they
were called Protestantes.

4. If thou say, that it lay lurking and hidden in the worlde, I aske where, or in what place of the world, in what kingdomes and townes, or who were the defenders therof? Truly no writer or historiographer, did, or could euer make mention of any such, nor euer before that time any mention was made of them, nor was it euer heard, that any hereticall secte was so closelie hidden in the worlde, but it might be knowen: at least, when Luther himselfe taught the same, they should then haue manifested themselves, and yet we can finde none such: for such as followed Luther, they were before Catholickes. *Ex nobis prodierunt* (saith Saint Iohn) *sed non erant ex nobis*. They went forth frō vs, but they were not of vs, for if they had bin of vs, they had remayned with vs: it is cleare therfore they were not good Christians, who forsakinge the narrowe way of saluation, runne headlonge into the broad way of perdition, and licentious doctrine of newe sectaries; Whereas the religion of Christ, is a religion moste auncient, sacred, immutable, impregnable, inuiolable, alwaies the selfe same, holdinge and continuinge his vigor and force, vnto the worldes ende, it is the soule, and life of the Church. For euen as by the soule, flesh is vnited vnto the liuinge man: soe by religion mākinde is ioyned vnto the church of Christe, beinge his spirituall kingdome,
and

and all that euer were saued either before, or after Christe, oughte to be called Christians, as Iustinus martyr, and other holy Doctors doe say, for that they embraced Christian religion, and as saint Augustine saith. *Ipse vnigenitus Dei filius homo propter nos factus est, &c.* The only begotten Sonne of God became man for vs, that he should become the head of his whole Church, against which the gates of hell shall not preuaile, vnto whome Christe promised to remaine withall, vnto the consumation of the worlde. So that the religion by which this church is vpheld and Christe professed, did and shall allwaies continue.

(Iustinus
martyr. oras.
ad Anto.
Aug. l. 10
confess. ca.
43.

Mat. 16.

Mat. ult.

5. It is well knowen that the name of hugonots began in France an. 1562. (as themselves, of their assemblies made in the nighte at a gate in Tours in France called Hugon confesse to haue taken their denomination) went out of the Catholique churche, and did embrace the impiety of Caluine. In Scotland they fell alsoe from the Catholique Church into Caluinisme, anno Domini 1560. In Flanders the Geuses reuolted from the said church ouerwhelmed in the pit of foe manny heresies, anno 1566. In England they chaunged religion anno 1535. and first fell vnto Lutheranisme, afterwarde to Zuinglianisme, afterwarde the bodye of the realme fell from Zuinglianisme, to puri-

tanisme, the next degree vnto Anabaptisme: and since what numbers are fallen to the familie of loue? And what swarmes of Athiltes are sprunge vpp in euerie shire, as Whittguifte noteth against Cartwrith?

6. Are not the first Authours of the protestancy also knowen, as Luther, Carolastadius, Oecolampadius in Germanie, Pharell in France, Thomas Crammer in England, Iohn knox, and Paule Methen a baker in Scotland, George Browne in Irlād? In the Apologie of the church of England pag. 142 it is said, that Luther and Zuin-
 .Luth. rom. 7. f. 307. glius came first to the knowledge of the truth, and preaching of the ghospell. Luther said that God reuealed vnto him the knowledge of his Sōne, that he at lenghte might euangelize it to others, and that the Gospell was first preached by him. (D Kellyson reply to Surcliffe fol. 149.) But we knowe that they cannot alleadge the author of our religion, neither can they nominate vs from any particuler man, nor can they chardge the Catholique church with any priuate opinion, or faith, that is not vniuersally allowed & embraced of all Catholiques: neither can they nominate the time that shee fayled of her faith. Neither can they obiect that our church hath separated herselfe from the greater church: or that such as did adhere to the Pope, were in number lesse then any Church. For it is written in S. Grego-

ries Epistles to the Bishoppes of the Easte, that Affrique, Spaine, France, Italie, and all the worlde, did communicat with him. This verie argument other Doctours did vse against other heretiques, as Tertullian. *Qui estis vos inquit, &c.* What are yee (saith he) from whence, and when came you? where did you lie hidden all this while? alsoe. *Opratus mileuita. lib. 2. contra Parmenand.* *Vestra, inquit, Cathedra originem ostendite &c.* Shew the beginninge of your Chaire, you who challenge vnto your selues the church, & so other doctors doe speake to this effect.

*Tertull.
lib. de
prescrip.*

7. Caluine your cheefe prophet, when he oppugneth our religiō, he saith plainly, *se
tori antiquitati repugnaturum.* That he opposeth himselfe against all antiquitie, & saith, that he will admitt no auncient Father, but S. Augustine. And in another place he reprehendes S. Augustine himselfe for sainge that our willes doe cooperate with the grace of God. For God made all thinges perfecte, & in cōplete order, but innouatiō came by the diuell: Wee read in the ghospell, that after the good seede was sown by God, the diuell did sowe darnell & cockle: euen so after the trewe christian religion was sown by the Apostolicall, and catholicke Pastors in euery place of the worlde, the enemy of mankind by Martyn Luther an Augustine Frier, did sowe and teach the darnell of absurde, daungerous and damnable

*Calu. l. 2.
instit. 2.
parag. 2.*

Lib. 2. c. 2.

Mat. 13.

here-

heresies anno 1517. beinge the first author of the protestant religion. So wee knowe the author of the Arrian heresie, to be one Arrius a Priest of Alexādria in Egypte anno 324. Of the Nestorian heresie, to be Nestorius Archbishop of Constantinople, who taught his heresie in Thracia anno 431. as the other also haue taughte, the one in Egypte first, and the other in Saxonie afterwar-des. Wee knowe the author of the catholicke religion to be Christe, from whence wee are called christians in all ages, before Luther first inuented the name of Papistes, for that wee obey and embrace Christs vicargenerall, our holy Father the Pope, the successor of S. Peter vnto whom Christ committed the regimēte of his church, feedinge of our soules, and the charge of his flocke. This christian religion was first preached in Iurie the 15. yeare of Tyberius Cesar: as alsoe wee knowe that the same was op-pugned and gainsaid first by the Scribes and Pharises, afterwar-des by the Gentyles, and with all penall statutes of forcible lawes made by the Romaine Emperours, & other potentates of the worlde, which were pra-ctised and put in execution for the space of 300. yeares, to supplant and deface the same. This christian religion was vpholden and defended by all the Popes, and confirmed by all the generall approued councills that euer were: But the protestant religion was dis-

*Mat. 16.**Ioan. ult.*

disproued and condemned for heresie by Leo the tenth, and by the generall Councell of Trent, and by all Catholick vniuersities of the worlde; as the Arrian heresie was contradicted and condemned by Syluester then Pope, and by the generall Councell of Nice, by S. Athanasius and Hillarius, and other holye Doctors: as the Nestorian heresie alsoe, was reiected by Pope Celestinus and the Councell of Ephesus, S. Cyrill & others. So that though wee haue shewed your authors or ofspringe, the time & place, when it began, and where it began, yet the like you cannot once nominate of ys since Christe, and his Apostles, who are the only authors of our beleefe, and religion.

6. You affirme, that the protestant religion was since Christe, and his Apostles in the world, but it was hidden. I answere that seeinge the Church and religion of Christe ought to be a cittie placed vppon a mountaine, or hill, to be scene of euerie one, (as in many places the holye scripture doth proue) it ought not to be hidden, but manifest to the whole worlde, otherwyse it shoulde not be the religion of Christ, soe that I must conclude with S. Hierom saying.

Breuem tibi apertamque animi mei sententiam proferam, in illa Ecclesia esse permanendum, quae ab Apostolis fundata vsque ad diem hunc durat:
I must be plaine and declare my mynde sincerely, that wee must abide in that Church,

which

Matt. 5.

Isa. 2.

Psal. 71.

Daniel. 2.

Dial. lucifer in sine.

which was founded by the Apostles and continewed vnto this verie daye. If you shall heare such as be christians to be nominated rather of some other head then of Christe, Marcianistes, Valentinians, Montanistes, know then they oughte not to be called the church of Christe, but the synagoge of Antechriste: euen so such as are nominated Gospellers, Calvinistes, and Lutherans &c. which are the founders of your religion and the inuentors of strange newe and deuised opinions, contrarie to the vniuersall catholicke church, and to the auncient Doctours thereof: as rather as S. Hierom saith, members of that synagoge, then of the church of Christe, and as they were most peruerse & obstinate in their doctrine: soe they were most shameles and licentious in their liues; and as the tree beareth in his braunches the corrupte humours, that they drawe from the roote: as the verue of the cause is knowen by the effects, and the nature of the springe doth shewe it selfe in the brooke, and as the springe beinge vncleane, the brooke cannot be cleere, and the roote beinge withered, the braunches can beare noe fruite: so Luther & Caluine beinge your roote and of-springe, and beinge vncleane, filthie, lecherous, and altogether wedded to carnalitie and licentiousnes, beinge rebellious apostates, noe doubt of such as shall followe or embrace them,

them, no better fruite can be expected of them: hence Zuinglius himsele did cōfesse, that as soone as he did embrace this ghospell of Luther, he was attached with the raging flames of fleshly concupiscence and sensualitie.

Zuing. 2. 2.
Resp. ad
Luth.

*The occasion of Luthers fall, and of other
bertikes from the Catholike Church.*

CHAPTER. II.

WEE may applie S. Augustine his sentēce vnto this subiect, that there are two rootes planted in two fieldes, by two tillers, or husbandmen: the one Christ doth plant in the hartes of the good, the other the diuill planteth in the hartes of the wicked. And as this is Couetousnes, which is the roote of euill: soe the other is charitie, beinge the roote, and of-springe of all goodnes: accordinge to the saying of the Apostle, that wee should be planted and rooted in charitie, for as no euill can springe from charitie, so no goodnes can come from couetousnes, soe that you may perceauē from which of these rootes Luthers cause proceeded, and which of these husbandmen did plante the same. For, not obtayninge the promulgating of certaine indulgences, whereby he hoped to gett money; first he rayled against them who denied him the same; then he was infected with

*Aug. serm.
de tempo-
44.*

*1. Tim. 6.
Ephes. 3.*

with a desire of vaine-glory; thirdly with a desire of reuenge, for that he had a repulse from the Pope called Leo the tenth; afterwards pricked forward with a most filthy appetite of fleshlye concupiscence, beinge a professed frier fifteene yeares, he came out of his monasterie, and tooke with him a professed Nunne wherby he might satisfie his filthy luste withall, so that he committed such sinne, & sacriledge by breakinge and violatinge his vowes, that all the world were scandalized therat. And so far did he defend his riotousnes and beastlie debauchednesse therin, as to teach that a woman was as necessarie for a man, as meate, drinke, or sleepe: and said moreouer, that if a married woman would not render the coniugall debpte of matrimonie, that the husband should not spare his maide. The like filthy lust (but farre more detestable) was the occasion of Caluine his heresie. For it is well knowen as may appeare by the iudiciall actes and recordes of Nouodiū; that he was condemned of the filthy sinne of the flesh against nature, & had it not beene for the intreatie of the bishop there (which obtayned that his punishmente, should be turned, vnto a hoate burninge iron on his backe) he should haue bene altogether burnt. Iohn Witcliffe, for that he was deprived of his personage in Oxforde, for his vitious misdemeanour, began his heresie. Arius, because

Ale-

*Lib. de vi-
ta coniug.
serm. de
matrimo-
nio.*

*Bolsecus in
visa Calu.
cap. 5.
Iul. Brig.
pag. 59.*

Alexander was preferred to the Archbishops-
 pricke of Alexandria before him, gaue occa-
 sion of the Arrian heresie against the deitie
 of Christe. Mōtanus for that he was denyed
 the primacy of Asia, which he soughte verie
 earnestlie, troubled the Church with newe
 heresies, as Nicephorus wyttnesseth, *de peni-*
tential lib. 5. cap. 15. Aerius alsoe, for beinge
 denyed of a Bishopricke fell into Arianisme,
 and afterwarde inuented himselfe a newe
 heresie, which was, that wee ought not pray
 for the dead.

*Nicop. de
pen. l. 5. c.*

2. Henry the eighte (as Iohn Foxe a
 greate puritan in England doth wyttnes, &
 all the world knoweth to be true) for his
 diuorce made from Queene Catherine his
 wyfe, was by the Bishoppe of Rome ex-
 communicated: who beinge sore exasper-
 ated therby, assembled a parlamente,
 by which he brought to passe, that he bani-
 shed the Popes authoritie out of England,
 & made himselfe head of the Church: thus
 far Iohn Foxes owne wordes. For it is cer-
 tainly knowen, that from the conuersion of
 England by S. Augustine duringe soe many
 hundred yeares, vnto Kinge Henry the 8. as
 all English historiographers and ministers
 themselues doe acknowledge, the Catho-
 licke or papisticall religion (as it pleaseth
 them to tearme it) did flourish in England, &
 that the cheefe pointe thereof was, that the
 Pope was iudge, moderatour and cheefe
 Pastor

*Fox. in hi-
storia pa.
512. edit. 1*

*Hollin. in
descrip.
Brita. l. 1.
cap. 7.*

Pastor aswell of the English Church, as of all other Churches of the Christians in Ecclesiasticall matters: which Catholicke faith the said Kinge Henry defended the space of xx. yeares, as long as he liued with his lawfull married wife, aswell against domesticall heretickes, that were his subiects, by all penall statutes and exquisite torments, as alsoe against forraigne hereticks by a most learned booke in the defense of the 7. Sacraments (which booke I haue in myne owne custodie) for which he was ennobled and honored by Pope Leo the tenth, with the title of defender of the Catholicke faith, which was neuer giuen to any kinge in the worlde before, which he receaued as Foxe saies, with great ioy: for when it came to the kinge, beinge then at Greene wich, he went to his chapel, accompanied with many nobles & Ambassadors, Cardinall Wolsey said Masse, the Earle of Essex brought the basen of water, the duke of Suffolke gaue the assay, the duke of Norfolke held the towell, the Heraldes with their company began their accustomed cries, pronouncing. *Henricus Dei gratia Anglia, Francia defensor Fidei, Dominus Hibernia*. And amongst his other magnificent titles, he lefte to this day this title to his posterity, as is well knowen to the world. Neyther only with bookes, but alsoe with his victorious and inuincible armes did he defende the Catholicke

Fox. anno

1528. fol.

441.

like Romane faith, and the dignitie thereof, for the which he foughte againste sundrie princes, And their confederates; as againste Lodowicke the 12. kinge of France, and Iames the 4. kinge of Scottes, though married to his sister. Who beinge vanquished, and his great armie ouerthrowen by the Earle of Surrie in England, and the said kinge himselte beinge slaine in the battle, for that he was excommunicated, was not suffered to be buried in any Christian graue. Also he sent his Armie by sea to ioyne with the Spaniards against the kinge of France, to assaulte France in the frontiers of Spaine by the powerfull force of the English. John Albertus the kinge of Nauare was driuen altogether out of the kingdome beinge, excommunicated by the Pope, which Spaine doth possesse at this daye. Did not the said kinge within fewe yeares after send an Armie into Italie against the Emperour Charles the first, in the defence of Clement the 7. then Pope? And notwithstanding he was his great frinde and his Nephewe, for that Queene Cathrine was his Aunte, yet through the filchie concupiscence by which he was besotted and blinded to marrye Anna Bullene, and soe to be diuorced from his lawfull married wife, he turned all thinges topsie turuie, reiected the Popes authoritie (which he before aswell by Gods
B lawes,

lawes, the holy scriptures, as by the fathers and Councells of the Church defended) and soe by a parliament of one Realme or kingdome, he disanulled and abrogated that which was established by soe many generall parlements and generall Councells of all Christendome, yea by Christe himselfe and by all such as trulye beleueed in him. And for not yealding vnto his desire herein, many religious and constant Martyrs offered their liues, and their bloode, amongst whome was the lighte of England that most sacred Martyr and learned diuine Iohn Fisher Bishopp of Rochester, & Sr. Thomas More Lord Chancelor of England: of these sorte of people our Sauour wished vs to beware: the Apostle alsoe saith, woulues shall enter after my departure and shall not spare the flocke. Therefore in another place he requested vs to marke and knowe what people they be, that raise dissentions and scandalls in the Church, and doe teach otherwise then wee haue alreadye receaued, and to fly from them. He alsoe exhorted vs, that wee should not be lead away with mutable and strange doctrine. S. Iohn alsoe wished vs not to beleue euerie spiritt, but that wee should trye whether they be of God.

Act. 20

Rom. 16.

Heb. 4.

Iohn. 4.

3. But the doctrine of Luther cannot by any triall be founde true, so that as Christ saith,

saith, my doctrine is not myne but my fathers which did send me : soe Luther may say his doctrine is not his, but his fathers the diuell that did send him, whom he boasted so haue suggested vnto him arguments to ouerthrowe priest-hoode and sacrifice, that by that meanes he should ouerthrowe and confounde the true worshipp of the true God, for God as the Apostle saith is the God of peace and charitie, not of dissension. For whosoever procures sectes and diuision betwixt brethren (saith the prophet) is a diuell. When therefore by Luthers meanes, wee see so manny sectes against Godds Church, wee must not thincke that euer his doctrine was of God, for in his disputation against Eckius, he fell into such rage and furie, that being admonished, forasmuch as the cause of God was handled, he should not transgresse the boundes of modestie, he answered, that this matter, as it was not begunne for godes sake, soe it should not be ended for his sake, for that truly not charitie, but enuye and malice, was the motiue and cause of Luthers doctrine, against the Pope and Church of Christ. For when he euen departed from his disciples he was wont to saye; *Benedicat vos pater celestis omni benedictione & odio Pa-* *pe.* The celestially Father, blesse you with all benediction, and with the hatred of the Pope, soe as you may perceauce of what spirit

Iohn. 7.

Luth. lib.

de Missa.

Ang. 10 G

lenens.

Ger & 10.

7. wisséb.

1. Cor. 13.

1. Cor. 14.

Hofius lib.

1. de heresi.

Zurius

hist. Anno

1519.

The malediction of

Luther.

Theod. 10.

4. operum

Lutheri in

lost.

Aug. trac.
in epist.
Iohn.
Ephes. 5.


he was. For I am sure you would not thinke that spirit to be of God, which dissolueth the vñion of the bodie of IESVS Christ, but of Antechriste: for whosoever endeoures to disioyne the Church from Christe, or to dismember himselve from the said Church, or goeth aboute to deuide and seperate the Church in herselfe (as S. Aug. saith) he dissolueth & diuides IESVS, and his Church which Christe boughte with his pretious bloode, who declared in his dearch how displeasent diuision and dissention should be vnto him, soe as without any other scripture, as Theodoretus saith. *Impia & execranda dogmata per se sufficiunt ad suum patrem ostendendum*: wicked and execrable opinions are sufficient of themselues, to declare vnto the world their father and patrone.

4. In the last of these lametable examples, I ought not to lett slippe that of Constance the vñcle of Michaell Paleologus Emperor of Constantinople, who puttinge away his married wife, married his daughter in in lawe, for which he was excommunicated by Ignatius the Patriarch of that Citie of Constantinople: and the Emperor and his vñcle beinge offended therewith, Photius was inuested in that Sea, and soe to maintayne himselfe in that dignitie, he said that the Pope was an hereticke, and that the whole latine Church erred; soe as you see, lust and enuie brought in heresie, heresie other

other mischeefes and wickednes into the world.

By what deceite, hypocrisie, and dissimulation this heresie crept into other Countreies, by what periurie and forgerie they were deluded by it, and what destruction, and desolation is brought with it.

CHAPTER III.

I.  S in the tyme of the Romaine Emperor Heraclius, one Mahomett a souldior did combine with others against the said

Emperor, by the craftie deuises of which companion, many Prouinces banded themselves againste him, where vpon ensued a suddaine decaye, both in the ecclesiasticall & ciuill gouernment of the East: euen so Luther no sooner had hatched his heresie, but that he procured by his deceite and hipocrisie, the Princes of Germanie to enter into the like combination or conspiracye againste Charles the fift at Smacalde, notwithstandinge they swoare allegiance vnto the said Emperor, which Luther said was not lawfull to be obserued or performed. So Sleydan a protestant writer saies, that because Celar went abonte to hinder the religion which they lately brought in, he gaue them cause in conscience to op-

Gusp in mahometo.

That league was renewed, first betwixt the longyane and other princes 22 of Decēb. 1540. and afterwar- as the 29 of March 1531. against Charles the 5. Sleyd. l. 18

*Surius.**An. 1525.**Mitchell**ab Iſels**in ſua hiſt.**1525.*

pugne him, where vppon there followed a cruell and bloody warre betwixt Ceſar and the Proteſtants, which brought many prouinces to ruyne and deſtruction, beſides the miſerable thraldome and ſlauerie of the Turcks, vnder whoſe dreadfull yoke, Hungarie and other Prouinces adioininge therunto, doe lye grouelinge at this daye.

*Surius.**An. 1525*

2. At that tyme alſo Thomas Monzer prieſt, by Luthers inſtigariſon did ſtirr vpp a weake and ſlender rable of Peaſantes againſt the nobilitie and Cleargie, ſoe as there were ſlaine of them more then an hundreth thouſand in Germanie that yeare. He burned 200. Caſtells and monaſteries, murdered the Earle Helueſten, with manny other nobles, ſoe as Germanie ſuffred more calamities that preſent yeare of the Lutheranes, then they receaued of the Spaniardes and French men the ſpace of 10. yeares before. Alſoe the Duke of Lorrayne ſlewe in one Daye 27. thouſand Peaſantes that made inſurrection againſt him, by the ſaid Luthers procurement: in Franconia 200. Caſtles and Monaſteries were burned by thoſe rebells. The like hauoke they made at Francofort, Mongontia, and Collen. The like garboiles combuſtion and bloody tragedies, ſurpaſſinge the other in horroure and deſtation, in all other Countries where this Hydria and infernall hereſie once got footing, was ſtirred vpp and enkindled

as in

as in Sauoy, Scotland, France, Flanders, and in other borderinge Countries: and by what falshoode, periurie and dissimulation yt infected Flanders, you shall imediatly see.

3. First this heresie was neuer known in Flanders before Anna Saxonia, a woman of Saxonie, who was infected with Luthers heresie, was married to the Prince of Aurenge, as other noblemen in Flanders unhappily were married to other women heretikes, as Herman was married with Count Hermans sister, Florentius Palentius, the Counte of Cullenburge, and William Counte of Herenberge, all which were married to women of Germanie. By these women the wicked people called the Geuses of Flanders, made their insurrection againste Margaret de Austria, Duches of Parma, and gouvernesse of Flanders, who was faine to flye from them as being ouer stronge for hir. But yet to putt her in some comfort, one of her nobilitie said vnto her. *Non, non Madame, ne craigne pas les Geux*, that is to say, do not feare these wicked people: from which tyme the hereticks of Flanders were called Geuses, that is to say, a sorte of ragamuffines or miscreantes, whom the said Prince of Aurenge made his instruments to make a stronge rebellion in Flanders against Philipp the 2. king of Spaine by whome he was made Gouvernor and deputie of Hollande, & by whose father the Em-

*Michell
ab IJels in
bist
Surius hi.
Floria.
Florentius
vander
Haer de
inits tu-
ma tuam
Belgioru.*

*Idem in
sua histo-
ria.*

*The prin-
ce of Au-
reng the
enginer of
all the
troubles
of Fläders*

peror Charles the fift, he was made soe great, as he was.

4. This rebellious prince of Aurenge, vnder pretence of deliueringe Flanders from the bondage of Spaine (as he alleadged) broughte this heresie into that Countie, which was the cause of all the troubles of Flanders for the space of 60. yeares, but by what dissimulation, periurie, and deceite the said Prince of Aurenge did infect Flanders with this heresie, the Chancellor of Loune doth witnesse. I was present (saith he) when the Prince of Aurenge (the cause of all the troubles of Flanders) made a protestation at Mons, that his disste was not to disturbe or vex any priest or religious person, or to offend the Catholicke Church in any thing, but to deliuer Flanders from the slauerie of the Spaniardes. This verie oathe he made before Mathias Arch-Ducke of Austria, vnto whome he was made lieutenant generall, but this fewed companion neuer kepte his worde, as the histories of Flanders doe relate, but became a most cruell persecutor of all ecclesiasticall and religious persons, spoiled Churches, violated and abused sacred virgins, destroyed Alters, trod vnderfoote the holy sacrament of the alter, tooke away all the ornamentes. which he prophaned, robbed all Churches and Monasteries of their Challices, and other sacred implements dedicated to the seruice of

*Epistola
Michael
Bayfane
Lons, de
vniuers
statuum.
An. 1578.*

of almightie God, embrewed his filthie
murderinge handes with the inocent
blood of most vertuous priestes and re-
ligious men, not sparing any order of
personnes though neuer soe holy, wher-
vpon many of the nobility beinge offended
thereat, with many Citties, as Mastrick,
Mōs, Douay, Arras, & others forsooke him,
and yealded themselues to the Prince of
Parma.

5. Of the like falshooode, deceite and
peruerie was the bastard of Scotland called
James detected, base brother to the last
Queene of Scottes, by whome also he
was made Regent of Scotland, and aduan-
ced by her meanes, to the greatest dignitie
and wealth that Scotland could yealde. Not-
withstanding for all these kindnes and obli-
gations, alwell by nature, as by such sin-
guler promotions, benefittes and desertes,
yea his vowe and promise soe often itera-
ted and solemlye confirmed with wicked
oathes, yet beinge infected by Iohn Knoxe
an Apostate Friar, and afterwards a mi-
nister & instrument of Caluine, to enkindle
the flames of that most wicked and dam-
nable Heresie in that Countrie (the Au-
thor and instrument of all the rebellion of
Scotland) he conspired againste that sacred
soueraigne, murdered her husbände, and
appeached her with the ymputation of
that murther, who beinge most innocent
thereof,

thereof, plotted, and stirred vp such stronge rebellions by her subiectes (himselfe beinge the cheefe Captaine of this combustiō) as she was taken and cast into a most filthie prison, where her death was threatned vnles shee would resigne the government of her kingdome vnto that ouglie monster. And beinge deliuered out of that prison, shee was faine to flye into England, where by the procuremente of that bastard, shee was cast into prison, which shee suffred the space of xx. yeares, and at lenghte, beinge Queene of France and Scotland, notwithstanding was putt to death.

*Hollens in
hist. scho-
last. pag.
500.*

*Lib. 16.
pag. 590.*

6. This bastard and the rest of his Calvinian Confederates, sought nothinge at the beginninge (as they pretended) but libertie of their conscience: which beinge graunted, they protested and sware all durifull allegiance to the Queene and state. But after they obtained what they soughte for, they tooke perforce the whole ciuill government into their owne handes, and by their faction and combination, sodainlie grewe soe stronge and insolente, that they denied the same libertie of conscience vnto her; & her husband. And as Buchanan in his Scottish historie sayeth, when vpon all saintes day the Queene would in her Chapple haue had Masse after a solemne manner, the ministers of the Ghospell (saith this auctor) encensed the nobility against her, that by force
and

and violence they should compell her to leaue off: so that she was enforced to obey a crewe of Caluinian ministers, which could doe more in Scotland at that time, by their newe heresies (neuer in any requeste in that Countrie before) then their aunciente and Catholicke religion, by which they were conuerted from gentyles to be Christians, which they professed soe many hundreth yeares before, or the dutie of subiectes to their Prince, or the power of the Prince her selfe, or any feare of God, or respect of his lawes, diuine, naturall, or any humaine honestie or Ciuill modestie. Where yow may perceauē what libertie this wicked and licentious heresie giues, how turbulente it is, what garboyles it bringeth with it, vnto which dissolute and wanton youthes are most enclined: wherof a number of that Countrie being in France to trye their wittes, or to raise their fortunes, they brought with them from Caluine this poysoned doctrine, that infected all that Countrie.

7. Not vnlike vnto this hypocritically pretence of Conscience, Caluine, Beza, and his ministers vsed, to gett footing in France, although not with the like successe. After they had most solemnly protested that they intended nothing but onlie libertie of their conscience. And soe in the assembly of Poyse, they did sweare obedience

to

to Charles the ninth, and his successors, and uttered these wordes. Wee sweare before God and your maiestie who are our soueraigne, that if any of vs hereafter shall misbehaue himselfe in kindlinge any sturr in France, that wee will ourselues persecute him with fire and sworde. This protestation was made by Beza, which not withstanding was the only author and fire-brand of all the miserie, and calamities of France (as Iohn Knoeces and Buchanan in Scotland) by whose plottes, and pollices, all France was in an vprore, al the nobilitie deuoided by factions, the ciuill government and politicall lawes of the kingdom vtterly despised, the ecclesiasticall lawes and Censures of the Church quite reiected, all sacred thinges prophaned, Churches and monasteries burned, sacred Virgins defloured, many preistes, and religious persons with most vnusuall torments, murdered and massacred, the nobilitie destroied, their howses ransaked, by whose cruell handes most of the blood Royall of France was extinguished, as the kinge of Nauare at the siege of Roane, the Duke Monepenser, Rosorgornus. The Prince Dellphine. The Duke Memorose, the Duke of Longauiile. The Dukes Niuer, the father, the sonne, and the sonne in lawe, the Constable of France, And manny Marshalls thereof, Saincta Derane, Mount Moransius, Mattur-
gon,

gon, Dauillan, Brisarus, Touanus, Byron, Francis Duke of Ioy, besides many thousandes in the battells of Drintts, Saint Dennys, Iernan, and Mount Counter, and at many other townes, as Roane, Rochell, & Sainte Angell, soe as in one yeare more then a hundred thousande Frenchmen were slaine, yea Beza who made the laide speech before the kinge, said that such as were killed in these Battells (beinge rebels) were blessed Martyres, because (saith he) they were the first that shedd their blood for the restoringe of the ghospell in France; And yet he with his fellow ministers, gaue a solemne oath as before is recited, to be true to the King, Crowne, and Countre. How many thousand were also killed at other tymes in France, in other Ciuill warres, soe often renewed by these fellowes?

Beza in
presar.
noni testa
menti ad
Reginam
Angliae.
An. 1564.

8. Luther alsoe saith, that in seauen weekes betwixt Easter and Whittsonyde, were killed of the Peasants of Germanye, more then one hundred thousand; besides many millions of people in other warres of that Countre, especially when Albert the Marques of Bramdeburge did destroy with fire and sworde all thinges that came within his reache. Besides the destruction and desolation he caused in many places of Germanie. In Norriberge he burned a hundred villages, Townes and Castles, and shutt vp in them men and women, with children and

Luther
somo in
ser. f. 270
An. 1553.

*Swins.**An. 1553.*

and olde people which the fry flame consumed, viz. at Alterfum and Laufum. Againe did not Christiernus kinge of Denmarke, execute thelike crueltie vpon those of Stocholm the cheefe Cittie of Suethlande, after that he inuited all the nobilitie with the two Archbishoppes viz. Sarcen and Stringeron, and then murdered them euerie one, and afterwards all the rest of the Cittizens, notwithstandinge he had giuen his royall worde to the contrarie: in the execution of which murder, he continued

*Swins.**An. 1517.*

*That heresies are the cause of Reuolution of
● Countries, and destruction of state.*

CHAPTER IV.

1.



Ainſte Gregorie ſayeth that the conſeruatiō of the Common wealth, doth depende of the peace of the Church, and that for two reaſon; for that the lawe of God commaundes vs, that wee ſhould obey our kinges and princes in thinges that are not contrarie to the ſaid lawe of God, ſoe that he that obeyes God, he muſte needes obey his lawfull Soueraigne, becauſe God almightie ſoe commaunded, for that obedience wee owe to the kinge, is parte of that wee owe to God. But

*then**when*

when men doth cast away this bridle by heresie, or by anny other occasion of their vnbridled and incorrigible humors, as they haue no feare of God, soe bear they noe dutie to their Prince, or Soueraigne. Wherefore Constantius Clorus, father to Constantyne the greater, a most prudente and valiant Prince, intendinge to assay and proue the loyaltie of some Christian souldiers, he said vnto them, that if they would renounce their faith, and sacrifice to the Idolls, they should abide with him and possesse such honors, and promotions as they had receaued of him: otherwise such as would refuse soe to doe, they should departe from him. Some there were who for to gaine the Princes fauor did as he comaunded, and renounced their religion, others refused soe to doe. But Constantius putt awaie such as did sacrifice to the Idolls, and kepte with him such as refused soe to doe, saying that they were his best subiectes, for (quoth he) he that is a Traytor vnto God, will alsoe be a Traytor vnto his Prince.

*Enseb. de
vis. Const.
lib. 1. c. 11.
Zozo. lib.
1. cap. 6.*

*Carol. Sig.
lib. 1. de
occiden.
imperio.*

2. The like alsoe did Theodoricke being an Arrian hereticke killing a Courtier of his owne, whome he loued intirlic, for that from a Catholicke he became an Arrian only to please the kinges humor, sayinge, that he could neuer keepe touch with man, that was not faithfull vnto God; Also the most valiant Martyr S. Hornusta said vnto the kinge

*Carol. Sig.
lib. 16. de
occid. imp.
Theodor.
hister. l. 1.
cap. 36.*

kinge of Persia, who commaunded him to denye his religion, and become an infidel, that if he should denie Christe, that was Lord and Redeemer of the worlde, he shoulde more easilie denye him that was a mortall man. Through want of faith therefore and good religion, rebellions are stirred vpp against their Princes and Soueraignes, as alsoe insurrections of subiectes, spoyles and garboyles of Traitors, combustion and confusion of Common wealthes, and all other enormities and trespasses are committed. And as Aristotele saith: *Cuius vsus est optimus, eius abusus est pessimus*, the more excellent and eminent a thing is if it be well vsed, soe the more mischeefe it ingenders, and the more ruine it bringeth with it, if it be abused. For as nothinge in this world is comparable in goodnesse to the Christian Catholick faith: so when the same is abused by sectes and diuisions, nothinge did euer more trouble the Christian Comon wealth: for that discordes in matters of faith, doe procure and ingender discordes and differences in the hartes and mindes of them that professe the same, from which discords and variances proceedes soe manny mischeefes and reuolutions of Countries and kingdomes: and kingdomes deuided (as our Sauior saith) cannot longe endure. Therefore Theodosius the yonger, beinge at Constantinople, and seinge his Empire deuided

denided into sectes by the heresie of Nestorius, he wrote an Epistle to that most vertuous and holy man Symon Srylites; which at that tyme did flourish with most rare example of sanctitie, by which epistle he requested him verie earnestly, that hee should aske of God peace and vnion for the Church; and added these wordes. Because that its diuision doth soe afflict vs, that it is the roote and fountayne of all our euills and calamities. Wherefore whosoever will read the Chronicles of kingdomes, and the ecclesiasticall histories of the saintes, he shall finde this to be true, by the warres that the Catholicks had in the Easte with the Arrians, and in Africke with the Donatists, and the Gentiles and Iewes against the Christians in all places.

*Aff. Cond.
Ephes. edi.
rom. 5.
Ces. Baro.
romo 5.
An. 43.*

3. And neither Iewe nor Gentile are soe infestuous and pernicious againste the Church and Christian Comon wealth, as hereticks, and especially those of our vn-happie times, and of all sects the Caluinistes, which are flames of sedition and destruction of Church and Comon wealthe, an infernall fire-brand that burnes wherefoeuer it takes place, which consumes to asbes all states and Citties where it is nourished, not vnlike the Cancker that eateth and gnawes the body that feedes it: thus much you shall knowe by readinge a booke called *Incendium Caluinisticum*, printed 1584.

Hollensen. hist. Angl. Anno 1554. idem in histo. Scot. Anno 1567. Also the histories of the troubles of France lib. 1. Anno 1565. The historie of Flanders Anno 1555. in the additions of Surius 1585. Stanislaus Rescius Ambassadors and Treasure, for the kinge of Poland in Naples, did write a booke 1596. *De Atheismis & Phallerismis Euangelicorum nostri temporis, videl.* of Atheismes and Phallerismes, I meane cruelties of the Euangelistes of our tyme, neither onlie doe they destroye kingdomes, but alsoe seeke to deprive Princes of theyr liues, that oppose themselves againste their doctrine, for some of them conspired to kill Queene Marie, and one of them confessed the same at his death, which was at Tiborn the 18. of May 1554. Norman Lesby, James Meluine, and other Calvinists in Scotland murdered the Cardinall of S. Andrewes in his owne howse and chamber the yeare 1546. and this by approbation of Iohn Knockes Buchanan and others, of the Geneuian Consistorie.

Stow c.
1514.

Doffor
Bancraft
in his
booke of
dangerous
positions.
Lib. 4. c.
14. & in
historia.
Ioh. Lefley
op. Resco.

4. Buchanan in his most wicked and vngodly declamation made at London against his dread soueraigne the last Queene of Scottes, incensed both English and Scottes against her, to deprive her of her life and of her kingdome, whose wicked desires, and desigmentes was putt in execution by the English in the moneth of Ianuarie 1587. which was a wonderfull president and a mis-

'miserable spectacle to the whole worlde.
 Knocks and one Lindefay another repro-
 bate assistinge him, by their secrett combi-
 nation with the Earle of Morton & others,
 set vpp the Bastard of Scotlande who after
 he was promoted to the Earldome of Mo-
 raye and Regencye of that kingdome, he
 went about to aduance himselfe vnto the
 Royall Scepter of the kingdome, boasting
 himselfe to be borne in lawfull weadlocke,
 and therefore that he was the only legitti-
 mate sonne of his Father Iames the first.
 These impudent mates write in their boo-
 kes, that by godes lawes women shoulde
 not be admitted to the gouernmente of
 kingdomes: that the people of the ghospell
 should not be tied vnto the lawes of kinred:
 that kingdomes should not be giuen vnto
 the nexte degree of fleshe and blood: and
 that it stode in the power of the people to
 create kinges, to depose or punish them at
 their pleasure, if they giue cause of offense:
 and this to be not onlye lawfull for all the
 people, but for euerie one: that he is prayse
 worthie whatsoeuer priuate person he be,
 that shoulde kill any kinge that misgo-
 uernes himselfe: that the supream authori-
 tie consisteth in the people and not in the
 kinge, and this they did write only to take
 awaye the last Queene and her issue (as it
 is related by Adame Blackwoode) who
 beinge big with childe, was pittifully ama-

*Knox in
the Scottish
historie
said that
if prince
be tyrants
against
God, sub-
iectes be
freed from
their obe-
dience.
Cal. in ep.
Daniell.
ver. 22. al-
leadged
by Kelly: 8.
Replie to
Satelliffe
the hugo-
nors of
France in
their con-
gregation,
ar. 34. La-
ther also
as Stry-
dan hath
l. 3. Chro-
Zuing. lib.
4. Epist.*

*Blacno-
dus Apo
lo pro re-
gibus cap.
3.3. & 4.
Buchan.*

zed and terrified at the bloodye cruell and most horrible murther of her Secretarie David Rice (a man of an innocent life and a most deuoute Catholicke) without lawe, reason, or any iustice, which was practised by these mens procurmente and sinister deuises, in her owne sight and Chamber of presence, callinge for her helpe, who was not able to releue him, her selfe beinge in the like danger, as beinge strait conueide to close prison, and there taxed with an infamous reporte and imputation of her honestie (shee beinge most innocent therof) which was diuulged and spread abroad by their calumnious practise of slaunderous libells, reportes, and letters to all Princes.

*The rebel-
lion of the
low coun-
tries is
known
by their
owne edic-
t printed at
Franc-
fort.
1583.*

5. Did not these lewed mates, as soone as they reuolted from the Catholicke Church, rebelle alsoe against their Princes, and at one instant become enemies of priests & Princes, soe Stephen Bosgaie the Hungarian, and the Emperor Rodolphe, his page, noe sooner became a Caluiniste, then he made all Hungarie for the most parte to ioyne with the Turcke, and to rebell against the said Emperor. Geneva noe sooner opened the gates for Pharell and Caluine, but they shutt them againste their lawfull Princes. The Princes of Germany reuolted from Charles the 5. Emperor, as soone as they forsooke their faith and became Lutherans. Flanders hath done the like especially such

as embraced these newe sects, who rebelled
against their lawfull kinge and against all
his gouernors, as againste Margaret Duches
of Parma, and gouernesse, of the same, who
was threatned to be murthered if shee
should in any thinge gainlay them. In the
same danger was her sonne, the Duke of
Parma by gunnpowder & vilde fire, which
was prepared for him in a vaute to delstroy
him and all his traine at Antuerpe, and be-
fore him, Dom Iohn de Austria by the trea-
cherie of one Boniuetius a frenchman, who
was suborned by the Prince of Aurenge to
murther him, and mislinge of their pur-
pose, they deuised his death by many o-
ther miscreantes; Alsoe 1566. at Geneva Cal-
uine and Beza conspired and combined to-
gether to murther the kinge, and to ransake
and destroye all the Courté of France, and
persuaded Spisamius to be the Architecte of
this detestable practise beinge backt and en-
titled therein by Otoman the Turque: the
cheefe instrumentes, & compassers of which
plotte, were punished the 24. of March of
that yeare. They set vpp and crowned alloe
Lodouicke the Prince of Conde kinge, and
called him by the name of Lodouicke 13.
the firste Christian kinge of the Franckes, a-
gainst the trewe kinge thereof, this is pro-
ued by Peter Carpenters booke a hugonot,
who writeth that to noe other purpose
were intended all the deuises and machina-
tions

*Survins
hist.,*

Survins 34

*Lodowich
the 13.*

Survins.

1567.

tions of the Causaries (soe he calles the hugonotts adigested to this cause) then to abolishe and destroye the Queene mother with all her whelpes, and therfore said he; Beza chargeth and accuseth the lompishnes and slowe indeuors of the causaries, through their quiett rest and peaceable disposition, relented in their rancor and malice againste the papistes, and the kinge, and that he accused he Hugonott princes for not destroyinge and killinge the Princes of France, and that in all their assemblies and meetinges they neuer once make any motion of peace, of God or his religion, but rather of warres, troubles, tumultes and sedition: they alsoe complotted the kinges death at Amboise, before the edict of pacification which was anno 1561.

Surv. hist.

Idem ibid

Surv. hist.
1568.

6. The like is read of that vnluckie Luther who wrote and wished the Cittizens of Hall, and the subiectes of the Bishopp of Mongontia, to putt away, or murder their Archbishoppe. And called Cæsar, and all Christian Princes Traitors, Tirantts and reprobatts: he exhorted all those princes to wash their handes in the bloode of the people and Cardinalls. Did not Farnar the kinges gouernor at Rochell, betraie that towne allone as he was infested with Caluinisme, and made the same to rebell againste their kinge by the instigation of North? Beza commended deceite, and that
it is

it is good to embrace it sometimes; videlicet, toaine one thinge, and to doe another. Also they soughte to murder Herrestus Archbishop of Coline, and the Prince Ferdinand his brother. What shall I speake of the two kinges of France, Francis and Charles the 9. how often haue they rebelled against them, and how often haue they soughte to murder them, as they haue don Frances Duke of Guise by the instigation of Beza, and by the treacherie of Poltrot, for they neuer spare to plott the like tragedie, when they can bringe the same to passe, by whatsoeuer meanes of dissimulation, deceite and hipocrisie as they write in their owne Bookes? Were not the Ministers of Scotland in the felde with the Earles of Anguish and Marre, and others against his maiestie that nowe is? was not their detestable plott of betraying their Countrie and Prince, detested by the Earle of Gory, before his death? For that conspiracy did not Patrickke Galoway minister of S. Iohns, on Andrew Pollard subdeane of Glasco, James Carnihel minister of Haddington, Andrew Hea person of Panfroe, Andrew Meluin professor of diuinity in S. Andrewes, and diuers others cheefe ministers of that Contry, flye into England, and for this traittrous fact were there receaued and cherished? Did nott Robert Pont and walter Baquanquell minister, by the instigatiō of James Lanson

cheefe preachers oppose themselves against his maiesties edict that now is, publickly at Edenborough? Did not these ministers demand of his maiestie, also to be admitted in parlearnēt aboue their bishoppes? Is it not one of their cheefe articles, that it is heresie for any kinge, to call himselfe head of the Church within his realme?

A prosecution of the laste Chapter, that heresies are the causes of troubles and disquietnes.

CHAPTER V.

THe other reason of these reuolutions, is the fauor that kinges & Princes doe giue vnto heretickes, when they doe not in time punish them, or at leaste ride their Countreies of them, because that kinges or Princes, growinge forgettfull of God, haue a more respecte to their temporall commoditie, then vnto the will of God, or the good of his Church, thinkinge by their owne industrie and reason of estate, themselves and their estate, be sure and secure: yet God almightie doth often suffer them to fall into great miseries, and calamities, and their kingdomes to be ouerthrowen and ruynated. Valent. an Arrian Emperour did send against the Goathes his great Captayne, and a deuout Catholicke, who was called Traian, and was overcome by them, when he re-

he returned he reprehended him, & called him Conard, he answered, it is you, and not I that haue lost the victory, for that you haue forsake God, he gaue the victory to the Barbarians against thee. Also the said Emperor in his iourney against those Goathes, was mette by the holy Monk called Isacius, who laid vnto him whether doe you goe hating God against you, for against him thou makest this warre &c. giue ouer thy warres against God, and he will giue ouer his warres against thee.

*Theod. l. 4
cap. 30.
Metaph. in
vita Isacij*

2. Valentinian the younger who being decaued of his mother Iustine, did fauor the Arrians, was put to flight by Maximus the Tyrante, who made himselfe Emperor, and soe Theodosius the great did write vnto him, that is was goods iust iudgment, that he should suffer that infamy, for that he forooke the trewe Christian catholicke religion, and fauored the enemyes thereof. So Wincefflaus the 12. kinge of Bohemia by his false reason of estate, giuing tolleration vnto the hereticks, was both by them deprived of his life and kingdome.

*Theod. lib.
cap. 14.*

*Carol. Sig.
lib. 9.*

*Eneas Syl.
hiss. Bohemia.
c. 35.*

3. Boleslaus Prince of Polland, did suffer the people of Prusia to renounce their Christianitie, and liue in Idolatrie, for which they sent him a verie riche present but was after ouerthrowen by them, with the ruyne of all the kinges and the nobilitie of Polande.

*In Chron.
lib. 6. hiss.
Polo.*

Nice-

*Sabel. E-
neas 8 c. 6
Carol. Sig.
de regu.
Genebr. in
Chron.
An. 607.*

4. Nicephorus Cōstant for that he fauored secretly the Manichees was ouerthrowen & slaine by the Bulgares. The like example wee haue of Gessulte Duke of the Lombardes, who for fauoringe the Arrians, his armie beinge ouerthrowen, was slaine himselfe by the Auoros, whose wyfe betraied the Cittie wherin shee and her husband liued, to the captaine generall of them, thinkinge to marry him after: but shee first was dishonored in her bodie, and then hanged a liue vppon a Gibbett.

Num. 16.

5. Nor without cause did God say vnto Moyse, departe from the Tabernacles and tentes of wicked people, and touch nothinge that belonges vnto them: God sent liōs amoungst the people of Samaria for hauinge Idolla, both to kill and destroy them, wherfore the Cittie of Parris hath this for a monumente engrauen vppon her gates, one God, one kinge, one faith, one lawe.

4. Reg. 17.

*Genebr. in
Chron.*

6. Hence it is written by the holy Ghosts in these woordes. All the kinges, besides Dauid, Ezechias, & Iosias sinned, and that the kings of Iuda forsakinge God, and his lawes, were with all their kingdomes deliuered vnto others, and their glorie to strangers: and although Dauid did commit adulterie, and soe Ezechias alsoe offended by his ostentation, yet because they forsooke nor their faith, and religion, nor made shippwracke thereof, it is not counted that

*2. Reg. 11.
Ista. 39.*

that they sinned, for that to forsake our faith, is the greatest sinne that is.

*That God doth extend the rodde of his wrath
vppon Princes and Common Welshes
infected with heresies.*

CHAPTER VI.

I. **T**He sore punishment and affliction, by which almighty God, doth prosecute this wickednes, many authors doe treat thereof, especially the ecclesiasticall histories, and of late Thomas Bozius. For none are more prone to wantones & riotous misdeameors, which euerie Heresie brings with it then Princes, because commonly they are brought vpp without due chastilment and correction, and because each man soother them to flatter and misreporte the truth. As also because they are loath to submit themselves to the ecclesiasticall discipline and censure of the Church, or to acknowledge anny spirituall power in the Church of Christe, to constraine them as it doth hereticks, of whom it is said by the prophet and proued by experience, that the nation and people that serueth her not, shall perish: whosoever obeieth her not must be accounted as Ethniques: & yet (to mantaine their absurde herelies) they doe labour to deface

*Designis
Ecc. l. b. 4
cap. 12.
figs 16.*

deface and infringe her authoritie as wee see in all ages, yea onlye the disobeyinge the authoritie of the Church, and the censure of S. Peter, and his successors, is the cause of all the heresies, that euer were, and the Princes that hearken vnto them, and forsooke the Church, by defendinge them, were vterly destroyed with their states. For what punishment doth he deserue, that vnder the pretence of Christianitie, makes warre against Christ, and he that shall call himselfe the childe of the Church, destroies and rayses a flame therein? all which examples it were to long for me to repeate, for I will not alleadge here, the dolfull and ruy-nous example of Constans and Valens Emperors, who were enemyes of the Church; neither of Hupericus kinge of the Vandals; neither of Basiliscus the capitall enemye of the Councell of Chalcedon, who was de- priued of the Empire by Zenon; neither of Zenon himselfe, which was buried alive by the comaundement of Ariadne his wife, nether of Heraclius which in the beginning was a catholicke, and a valiant Prince, but after became an heretick, and lost soe many noble Prouinces in the Easte, and dyed of a most shamfull disease; nor of Anastasius, vnto whom a vision did appeare of a terrible and dreadfull man, with a booke in his hande who opened the booke, in the which the name of the said Anastasius was written, and

*Ianus l. 3.
ibi. Ion &
Paulus
Diaconus
lib. 7. c. 1.
Carol. Sig.
lib. 7. de
occid. imp.*

and said these wordes, vnto him; For thy errors and peruerse faith I will cutt shorte of they life 14. yeares, & blotted out his name, who a little afterwardes, was slaine by a thunderbolte; neither will I handle the miserable end of Constantius Copronimus, who was soe forsaken of God, that he cried out and said, I am cast into a fire, which shal neuer be quenched; neither of Philip, who impugned sacred Images, degraded and put from the Empire, and his name taken out of the Coyne, and publicke Roules, yea and blotted out of the Masse; neither of Leon Isaurus Emperor also, who lost the occidental Empire, and was the cause that Gregorie the 3. did transfer it to Germanye, and the same translation confirmed by Leo the 3. Nether of George Pobibratius, who persistinge in his obstinacie, and perfidioulnes, was excommunicated by the Pope, and lost both the kingdome of Bohemia and his life. The like did happen also in our dayes, to Christiernus kinge of Denmarke, who forsakinge the Catholicke faith, was deprived both of his kingdome and libertie. For omittinge more exaples, it is well knowen, that God doth not only punish wicked Princes with woefull endes, but also their kingdomes and Prouinces, who embraced heresies. And although the inconstât course of this chaungeable worlde is such, that noe kingdome or monarchie can houlde it selfe

*Sigib. Am.
776.*

*Ion. lib. 7.
de visis il-
lust. Genab
in Chron.
Cedrenus
& Zon-
aras greci
scriptores.
Mich. ab
Hels hist.
Surius
hist.*

selfe stedfast, or firme, or free from reuolutions, yet fatall chaunce, and alteration for the most parte proceeded of heresies & diuersitie of sectes in religion, and this you shall know by historicall discourses, if you will rippe vpp and peruse the ancient beginnings of these disastrous euentcs.

The reuolutions of the Roman Empire began by the Goathes.

The Goathes broken by heresie. Carol. Sig. de occid. Imp. l. 8.

Libr. 2. sacra hist. Epist. 93.

2. The Goathes were the firste, that made their inundation in the prouinces of the weast Empire, and made also hauock of the auncient monumets of the Romans, the monarkes thereof abusinge their powerfull force and strenght, accordinge to their owne sensuall affections, and beastlie concupiscence: ecclesiasticall censures beinge not obeyed, for that the most parte of the Christian Princes, held in contempte (by the instigation of heretickes then springinge vpp) all spirituall regiment and iurisdiction of the Church. The Goathes themselues as longe as they were Catholikes, were most valiant conquerors, but by the instigation of their Bushopp called Vlsillus, an Arrian hereticke, they were presentlie deuided by sectes and discordes, and ouercome by the Hunnes. Atilla their kinge like a most raginge swifte streame ouerunning, and destroying all where he came till, he had dispossessed those Goathes of all the Prouinces they had taken. And when those Goathes came to Spaigne and ouercame it, the hereticks called the Priscillians, infected it. When the

the Vandalles destroyed Affrike and made themselves Lordes of the same, the hereticks called the Donatistes, peruerred and sowed their heresies there. *Africa abundantes immensa multitudo Donatistarum quibus precipites se dederunt in gurgitem turpitudinum, unde Dei vindicta factum est, ut dedignantes sanctis obtemperare sacerdotibus &c.* As Saluianus Bishopp of Marcell and Cæsar Baronius sereth downe, when Affricke did abounde with infinite swarmes of Donatistes, by which they were owerwhelmed in the gulse of all filthines: by meanes whereof, and for not obeyinge the holie priestes, the wrath of God was executed vppon them, and by the iuste iudgment of the almighty, they were rendred vp to the mercilesse and bloodye handes of the Barbarians. Likewise when the Franckes breakinge out of Germanie, wasted all France, the heresie of Vigilantius tooke footinge therin. And when the Longobardes occupied and spoiled Italie, diuers sortes of heresies were embraced there, especially againste the council of Constantinople, and Chalcedon. As also when the Normanes violentlie rushed into France, the French shewed little obedience to the Church.

*Africa
confound-
ed by he-
resie.*

*Ann. 427.
6 428.*

*France
destroyed
in time of
heresie.*

*Italy de-
stroyed by
heresie.*

3. But what shall I say of that wretched and miserable tyme, when the Sarasins breakinge out of Arabia, despoiled and wasted the most notable partes of all Asia, with
for

The East
in a mis-
erable es-
tate by he-
resie.

Marcell.
in Chron.
Cosa 10 6.
An. 445.

Marc. 24.
Daniel. 9.

for many sharpest stormes and troublesome
garboiles? Was not this pestilente genera-
tion, first set abroad by the instigation of
wicked Mohomett, borne for the ruine
and destruction of mankind: whose force
(the diuision and heresies of Nestorius in
the east encreasing) more, and more en-
creased? Was not Sergius, for that he was
exiled out of Constantinople for that here-
sie of Nestorius, the helper of this Maho-
mett against the Catholicke religion, as
Luther and Caluine doe now a daies helpe
and further the Turcks and other reprob-
ates of that stape and liuerie, against the Ca-
tholicke Church? Was not such a rumut-
tuous broyle and confuse disorder made at
Constantinople by the procurement of the
heretickes, the verie tyme when Nestorius
hatched his heresie, as that Marcellinus doth
reporte, 445. that the sedition was soe
greate, that many kild themselves? yea such
a slaughter was comitted, that the streets
did stincke with dead carcasses, famine, &
pestilence, disease, & wreacke of all thinges,
which did happen there, the chiefe Church
of that noble Cittie beinge burned: soe as
no sooner did that ougly blossome bud
forth, but that noble Cittie of all Citties
(before that heresie) most flourishinge,
was become most lamentable and desolate,
for heresie euer bringeth with it abhomi-
nation, and desolation, as the sacred scriptu-
res

resproue. Afterwardes in the yeare of our Lord 1453. the said Cittie was destroyed and taken by the Babylonian and Turkish Pharao, for that they held diuers heresies against the holly Ghoste, and for that they did breake from the determination of the Councells of florence, wherein they were reunited vnto the Romaine Church, their Emperor Iohn Paleogus, and their Patriarche consenting therunto. And as long as religion did flourish in Greece, their Empire alsoe did flourish, and when religion failed, their Empire was toured vnto a perpetuall moorninge and pittifull slauerie of vn-sufferable tyrantes, and Sathanicall crewe of Turkish burden. And in the yeare 1558. the Prouince of Libonia which was of the knightes of our Lady de Teutonica, was taken by the Duke of Muscouia, when they losse their faith and ymbraced the heresie of Luther. Hungarie and Trasiluania may to their great cost beare wittnesse also that this is true, who forsakinge their Catholicke faith, are ouerwhelmed with the infernall thraldome of turkish Pharao.

4. Wherefore should I not speake of great Brittain, sith Gildas that most eloquent and aunciente trewe writter of that tyme, saith. The Brittaines brought for their aide the Englishmen againste the Pictes, and Scottes, at which time it was altogether destroyed by the heresie of Pelagius

*Portiger
was the
leader of
the Church
when old
Brisans
wears de-
froyd.*

*Bern. in
vita Ma-
lachie.
Dolman.
Lib. 2.*

gius a Moncke of Bangor: for chastisement wherof, almightie God suffered the Englishmen to turne the edge of their swordes vpon those that sent for them; for their defence, and dispossessed them of their Countrie, and made themselues Lord thereof, & called Brittanie Englande by their owne name: soe that heresie did soe increase in that kingdome about the tyme that S. Gregorio did send S. Augustine, and other holy mounckes thither to preach the Catholick faith therein, that 9. hereticall bushoppes beinge there before them, no one catholick bishopp was found. Ireland alsoe when the English in kinge Henry the 2. gott footinge therein did little esteeme the sacred censure of holly Church, and the noblemen of that kingdome did vsurpe Church liuings as may appeare by S. Bernard. Edward the 3. beinge a most glorious kinge, his end was pittifull, his heire kinge Richard after infinitt sedition, contention, and blood-shedd of the nobilitie and others was deposed and made away, the bloody diuision of the howse of lancaster, & yorke came in, and endured almoste one hundreth yeares, with the ruyne not only of the royall lyne of Lácaster, by whom especially John Wittelisse a peruerse hereticke condemned in the Councell of Constance, was fauored at the beginninge, but with the querthrowe of many other Princes and families,

milies and most pernicious warres and garboyles continued both at home, & abroade with the losse of all the states and Prouinces of France. Thomas Walsingham settes downe the Commotion of King Richard the 2. his time, againste the nobilitie and Cleargie vnder their seditious Captaines, Iacke Strawe, Warr Tyler, and the rest, & for againe vnder other kinges whilest this heresie lasted, and namly against the two most valiant Catholicke Princes Henry the 4. and 5. his sonne: in the first yeare of whose rayne, to witt kinge Henry the fift, Iohn Stowe wryteth thus. That the fauorers of Wircleese his secte did naye vpp scedulles vpon the Church doores of London containinge, that there were an hundred thousand readie to rise against all such as could not awaye with their secte. The first tumultes of Pollardes and Wicliffians in England were Anno 1414. and hereon followed the open rebellion of Sr. Iohn old Castle and Sr. Roger Aston and others in S. Giles hilde by Holborne, neuerthelesse this secte could neuer take hold or preuaile in England, neither then or after: vntill foure pointes thereof, beinge renewed by Luther and Zuinglius, the later, I meane Zuinglius his secte, was admitted in kinge Edward his dayes.

5. Did not the kinge of Denmarke bringe the people of Thretmarse which were a

Ces. to. 4.

An Chri-

sti 379.

S. Amb. in

libris ad

Gratianū.

Caj. Baro.

to. 4. 379.

free state, into a vilde thraldome, after they were Lutheranes? whereas, as long as they were Catholicks they were a free state of their owne. S. Ambrose also doth proue the same as Cæsar Baronius doth alleadge, and saith: *Vna cum hæresi in regna cladem in-*
nehi, & cum fide catholica salutem ferri &c. that noe sooner heresie was broughte in, then presentlie the kingdomes where it crepte in, were ouerthrowen, and quickly destroyed: and were againe restored and established by Catholique religion. This he spake of the Empire of the east, *sicque in occidente accumulari victorijs Gratianum*: that in the west by the Catholique religion, Gratianus the Emperor did encrease in many victories. *Cum in castris excubant cum gratia atque precibus Sacerdotum sancta religio*, when the priestes in the Campe did watch in prayers and other exercises of sacred religion. Contrariwise you shall see the happie and flourishinge Empire to decay and cast topsie turuie when the Emperor did fauor heretiques, or at leaste when they were slacke in defendinge the Catholique religion, *adeo*, saith he, *ut perspicue intelligas claram victoriam religionem penitus consequi, hereses tristes crummas euocatas ab inferis secum ducere*, soe as you may plainly perceauce, that by religion victorie was gotten, and alsoe by heresie woe and wreake, and all other dolfull calamitie and hellish confusion was broughte

to the worlde. The like assertion hath holie
 Basill, *quod enim comune est ciuitatibus omnibus*
ut cum semel hereticis aurem præbent, mox una
cum heresi dissensiones, rixæ, ac mala omnia su-
gata recta fide paceque subintrent, ita planè Neo-
cessariis accidit, that which is incident
 to all Citties, when once they giue eare
 vnto hereticques, presently trewe faith
 beinge once abandoned dissentions, deba-
 tes, and all other mischeefes will creepe in,
 as wee see an euident example to those of
 Noecessaria, what heresie, saith he, but
 which was contraire to the traditions of S.
 Gregorie the greate, his wordes be these,
aduersaria traditioni magni reuera Gregorij.

Basil. ep.
 69. Cas.
 Bar. to 4.
 An. Chri-
 sti 363.

6. The like miserie yow may read by
 the Epistles of those holy Sainctes videlicet
 Milcitanus, Eusebius and Basilius to the
 Bushoppes of Italie and France and related
 by Cæsar Baronius, in which he wrote as
 followeth. *Miserandus status orientalis ecclesie*
&c. The state of the Easte Church is to be
 pittied, for not onlie two or three Churches
 haue fallen vnto this dangerous tempest,
 but that mischeefe of heresie hath extended
 her selfe from the bondes of Illiria vnto
 Tebaira, the seede of which was first sowed
 by Arrius, and afterwarde was gathered by
 wicked people, who haue broughte forth
 wicked and pernicious fruires: and discipline
 and doctrine of pietie and good life is
 ouerthrowen, all bondes and obligation

romo 4.
 An. Chri-
 sti 371.
 many he-
 resies in
 the East.

of honestie and charitie is confounded and
 decaide, none hath sway ouer others, but
 he that is most wicked: whose rewarde is
 the gouernment of others, and he that ex-
 ceedes others in blasphemies, exceeds all
 in the episcopall dignitie. The graurie of
 Bishoppes is lost, the honestie of Pastors is
 gone, the holy Canons of the Church are
 troade vnderfoote, the releefe of the poore
 is altogether abused to their filthie vse. The
 occasions of all such mischeefes are laide
 open by Saincte Optatus Mileuitanus, who
 hauinge reckoned the bloody and cruell
 actes of the heretickes called Donatistes, he
 applied that place of the scripture vnto
 them. *Veloces pedes eorum ad effundendum san-*
guinem, their feete are verie swifte to shedd
 blood. And then addeth *In Maritania ciuita-*
tibus &c. In the Citties of Mauritania by
 your procuremente they were affrighted
 with many garboiles, Children were kilde
 in their mothers bellies, men were mur-
 dered and torne in peeces, matrons were
 violated, infantes were slaine by ripping vp
 their mothers bellies, behold this your
 Church which was mantained & vpholden
 by cruell and bloody Bishoppes, whose
 greatest furie, and vildest acte, although in
 their estimation it seemed the lightest, was
 extended vnto that which was most sacred
 & holie, which those ympious sacrilegious,
 and Sathannicall Bishoppes haue violated,
 they

Cruelty of
 heretiques
 Maurita-
 nie videl.
 the sea
 coast of
 Affrique
 next vnto
 Europe.

they cast the Eucharist vnto dogges, not without manifest tokens of Godes diuine reuenge, for those dogges beinge enkindled with rage and madnes, insulted vppon their maisters. *Hi sancti corporis*, guilty of the holy body, and toare them in peeces, and some of them did cast forth out of a windowe a boxe of holy Chrisme to breake it, but the angelicall hande by Godes protection preserved it from beinge broken, amongest the stones; The like sacriledge the hereticks of our daies beinge misled by the same Sathanicall spirite doe comitt and perpetrate. And hauinge recorded other wickednes of those hereticques in all these execrable procedinges, said this blessed Author, the Bishoppes, and priestes felt their greatest smarte, soe that the Bishoppes, and priestes beinge taken away, the people would be vtterlye and easlye deluded, and ouercome, for how can the flocke defend themselves when a multitude be gouerned without a rector, noe otherwise then the Pastor beinge taken awaye, the sheepe would be a bootie for the wolves: by your wicked aduise the faithfull are disarmed, the priestes are dishonored and spoyled of that reuerence, which ought to be giuen vnto them in honor of his holy name, by whome they were ordayned. For they were made perfecte by him and worthie of all reuerence; and therefore you abuse Godes voca-

Psal. 10.

tion, and with all hostilitie you proceede vtterlie defacinge Godes worcke, destroyinge by the engines and inuentions of your malice, Godes diuine ordinance, and therefore of you it is said. *Quoniam quia tu perfecisti, ipsi destruxerunt*; for whatsoeuer thou (O God) broughtest to perfection, they brought to destruction. What is more wicked then to exorcise the holy Ghoast, to breake altares, to cast the Eucharist vnto brutish beasts? And in the 9. booke he saith; *Quid enim tam sacrilegum est quam altare dei in quibus vos aliquando obtulistis, frangere, radere, & remouere*. What is more sacrilegious then to breake, to cutt, and remoue thoses altares, vppon which somtimes your selues did offer, in which the suffrage of the people, and the members of Christe are caried, in which the omnipotent God is called vpon, in which by your prayers the holy ghoast comes, and descendes? *Vnde à multis pignus salutis aeternae &c.* from whence comes the pleadge of euerlastinge saluation, the safeguarde of our faith, the hope of our resurrection is receaued; for what is the alter but the lodginge and seate of the body and blood of Christ? All these you in your furie and rage haue either torne, or brocken, or remoued: wherein hath Christe offended you whose bodie and blood dwelled there for certaine momentes? You haue brocken Challices which carried the blood of Christe,

Christe, and conuerted the vse therof and forme into Lumpes, exposinge them to a wicked sale, and haue herein redoubled your villanie by sellinge them to filthie women, pagans haue boughte them to tourne them for to make sacrifice to their Idolls. O wicked acte, & vnspeakable villanie, to take from God, that which you haue dedicated to Idolls, to robbe Christe to the end you might exercise more sacrilege. What horrible feates haue you practised towards sacred Virgins, consecrated and dedicated to almightie God, from whome you haue taken away they veyle of their dedication? Thus farre this blessed Saincte, Opatrus Milleuitanus, as Cesar Baronius doth relate. The like tyrannie was exercised and archiued by Iulian the Apostate Emperor, for he made an edicte, which he diuulged in all places, to robbe, and spoyle Churches, againste whom S. Nazian. framed his speech thus. Your edict was aswell priuatlie and actually executed, as it was publicquely diuulged, and proclaymed against sacred and religious howles. For that I should let slippe, the spoilinge and ransakinge of Altares, takinge awaye of all religious ornaments, and donatiues from sanctuaries, and holy places, which were a bootie vnto his vnsatiable and greedie desire, which was putt in execution by wicked instrumentes, his impietie

*Ces. tom.
An. Chri-
sti. 362.*

*Nex. ora-
tione pri-
ma in lul.*

pietie and couetousnes instigatinge him
 thereunto, he determined alloe to deprive
 the Christians of all libertie, and trust in
 the common wealth, and to inhibitt them
 of all Councells, marcketts, assemblies, and
 iudgmente: neither could any haue the be-
 nefitt of thies thinges, but such as woulde
 sacrifice to Idols. O lawes and law makers
 and kinges, who as the beautie of the hea-
 uens and splendor of the sunne, yea as the
 brething of aire, by common clemencie ex-
 posed, to all; and that truly superabundan-
 tly, do you so make the vse of lawes equall
 to all free men, and reuerenced of all, that
 you decree to deprive Christians of it, that
 beinge even tiranically oppressed, they may
 not be able to exact the penalties, nor to
 sue any one for any wronge or extortion
 done against them. *For to practise these thin-*
ges, the hangman, yea that homicide (said, the
 laid Saint) pretended iustice, and did vse a
 collorable defese of scripture, in soe doinge.
 For he alleadged the places of scripture
 that Christians ought patientlie to beare
 all wronges, to suffer al iniuries, rather then
 once offend any. That wee should possesse
 nothing or haue any propriety, and that we
 should despise, and sett at naught all thin-
 ges, that either the eare doth heare, or the
 eye doth see, or the flesh can feelee, that
 wee should render good for euill, if a man
 would strike vs vpon the one cheeke, wee
 should

*Matt. 5.**Rom. 12. 1**Cor. 6.**Matt. 10.*

should turne the other, and that wee should possesse nothings but our Cloake, or our Coate, with many such places.

Ruff. lib. 2.

cap. 32.

Annianus

lib. 22.

7. But that of all most to be deplored, he inhibited Christians the Schooles of Rhetorique or Grámer, wherfore the said Naz. did most bitterlie inueigh against him sayinge: what reason haue you of all men most inconstant, to goe about, to take away from Christians the vse of learninge, thus far S. Naz. against Iulian. Alsoe in the year of our Lord 366. when the Arrian heresie was promoted by the fauor of the Emperour Valens, the said holy man made a most eloquēt Oration, the title whereof is called (*Ad sancta Laminas*) when that heresie (said he) was guarded and adorned with the ymperiall crowne of Valens, and soe, like a sawsie princicke grewe soe insolente, not vnlike the daughter of Herodiades, beinge not contented with the gift of the head of one S. Iohn Baptist, was made droncke with the bloode of many Bishoppes and holy people, in the repressing whereof, the blessed Saint shewed his great desire, and as in the state of the East Church in those daies if the Lord of hostes, *non reliquisset nobis semens &c.* had not left some seede with vs, wee had bene like to Sodom and Gomora, and as they had S. Naz. and holy Basill, so we haue most vertuous holy and learned Doctors to repress this wicked heresie, which as it doth

doth exceede all the heresies that euer were in ympietie of Doctrine and wickednes of life, so it doth alsoe surpasse all Heretiques, Infideles, Turcks, and Iewes in all bloody feates, cruell exploites, Babilonian confusion, tragically deligmentes, diuelish purposes and plottes, yea and strange inuented lawes neuer heard of before, with their most rigorous execution.

You see the fruite of heresie the complotters and compassers thereof, the cheefe Architects of her detestable practise, her effimacye & luxurious wantones, her inducementes to all abominable pleasures, licentious libertie, her bloodie imbrumentes and lamentable tragedies in euerie cuntry, where shee was nourished and inuented, which brought a masse of miserie and calamitie with it to those places that receaued her, the shipwracke of whose opulente and abondante fortunes, can beare wittnesse thereof, obstinate pride, presumptuous and turbulent spirittes, dislike and disdaininge of good order and sound discipline, contempte and despising of authoritie, curiositie and affectation of noueltie, discontentment and disquietnes of mindes, through ympatience of filthie luste, and other malignante priuate humors, which were neuer inspired by the spirite of God, but by the suggestion of the diuill who was the cause thereof.

Of the

Of the miserable death and endes of such as
denied and defended the protestants
Religion, as also other heresies.

CHAPTER VII.

I. **T**He first plotter of this heresie
was Martine Luther, whose life
as it was most wicked, soe his
ende was noe lesse miserable.

*Luthers
death.*

He after that he had surfeited through one
nightes gossopinge, himselfe beingeild in-
temperatlie vpp to the throate, was found
dead in the morninge with his wife, and as
it is suspected was choaked by her. Henrye
Zuthphan, which was the first that brought
Lutheranisme into Breame, was afterwar-
des burned at Meldorphe in Thretmarffe
Anno 1524. Hulderique Zuinglius, an A-
postate Priest, in a furious skirmish, beinge
leader of the Tigurians, whome he brought
to that dolefull battle, animatinge them to
the combatte, as surmountinge their aduer-
saries in multitude of souldiers, were all o-
uerthrowen, and he himselfe was found
dead amoungest the dead carcases, and was
cast into the fire, soe as he suffred a double
death by fire and sworde. Of whome the
Epitaph was made thus.

*Zuinglius
death.
Conrad. in
Theolog.
For. pag.
444.*

*Oecubuit patrio bellator Zuinglius ense,
Et grossa est armis gens populo sa suis.*

Zuin-

*Genebrardus in
Chron. 2.
fol. 77.*

Zuinglius the Warior was slaine in the fiede
And the sword of his Countrie did pierce,
His side by many bloody battles fought:
His Countrey vnto ruine he brought.

*Caluine
dreadfull
death.*

Cōradus a Lutheran protestant writeth,
that God manifested his iudgmente vppon
Caluine, euen in this world, whom he vi-
sited in the rodde of furie, and punished him
horribly before the dreadfull hower of his
ynhappie death; for (saith he) God by
his powerfull hand did soe stricke this he-
retique, that beinge in desperation, blas-
pheminge, and cursinge the name of God,
and calling vppon the diuills, he yelded
vpp his wicked ghoaste, hauinge an vglye
and filthie apostume in his priue partes,
out of which there issued such a number of
loathsome and stinckinge woormes, that
not any could abide to come nere him;
this farre the said Author; Carolasta-
dius was slaine by the diuill, as the mi-
nisters of Basill themselues doe witnesse.

*Carolosta-
dius his
death.
Epistola
de morte
Carolasta-
dij.
Oecolampadi-
us death.*

Oecolampadius also a married Mounque of
the order of S. Brigger, and one of the firste
and principallest Architectes of the protes-
tante religion, was founde slaine in his bedd,
by his wyueside, and that by her or rather,
by the diuill himselfe, as Luther thincketh.
The Duke of Saxonie, and the Lantgrane of
Hesse, which were the cheefe promotors
and Patrons of lutheranisme, were in battell
vanquished by Charles the fiste, deprived
of

*Luth. lib.
de Missa
primata.*

of their dominions and kepte in prison by him many yeares. The Prince of Condy, *The prince of Condy's death.* and the admirall of France, which were the Patrones of the secte of Caluine, or hugnottes in that Countrey, were alsoe vanquished and ouerthrowen in the field with their kinge, after many other ouerthrowes and slaughter of their adherentes, the one, I meane Condie, was slaine in the battell of Iarnan, the other was kild in a triumph at Paris, his carcase beinge caste from the topp of a high howse, his necke beinge broken and his body torne, was drawen by a rope through the streates, and hanged not much vnlike to Iezabell, where also the Prince Montgomery was beheaded, beinge a great defender of Caluinisme.

2. The same miserable end they tasted alsoe that were the patrones of this wicked ghospell in England as Queene Anne Bullen Thomas Cromell, the Duke of Somerset, and Thomas Cranmer Bishop of Canterbury. The first was accused, arraigned and conuicted of a filthie incest, her supposed Father beinge the iudge thereof, and by his sentence putt to death, who was so beforsed of her filthie loue. The next was condemned and putt to death for heresie and high treason by kinge Henry the eighth vnto whom he yealded himselfe both soule and bodie before, by the lawe he made himselfe videlicet, whosoever should be cast without

The death of such in England as were . . . ions of Protestants.

into the tower, he should be put to death without examination. Fox act and monuments 563. whome he called the wall and defense of the protestant Church. The third which was the Duke of Somerset, beinge yncle vnto kinge Edward, his vicar generall in all ecclesiasticall causes and protector, and as it were kinge of the whole Realme, was deprived of all auctoritie, and publiquelie beheaded. The last which was Cranmer, after abiuringe his wicked heresie at Oxford by Queene Marie. Robert Barnes, Thomas Gerrard, William Ierom, beinge the first cheefe instruments that Kinge Henry the 8. had to perswade the people touching the kinges supremacie in ecclesiasticall causes, were by the said kinge Henrye burned afterwards, and the said Barnes beinge there at the stake, and the flame readie to lay hould vppon him, said these words. By our meanes the kinge was made absolute kinge of England, whereas before, he was but halfe a kinge, and for our paynes, this is the rewarde wee haue. Anno Domini 1540.

*Prince of
Aurengs
death.*

3. The Prince of Aureng that was the author and enginer thereof in flanders, was slaine with a pistole in his newe wyues lappe, by Balthazer Getard.

Ludonicus Natconius, brother to the said Prince, and the cheefe author of the rebellion of the said lowe Countie, in the battle

battle of Mokens which he lost, the Spaniards hauinge gotten the victory, was burned in a little cottage aliue, whether he fledd for safeguard. In that battle also, his Brother Henry perished, as his brother Adolphus, did perishe a little before in Frisflād, William Lumenus the Earle of Mansfil, after defilinge his murtheringe hands with the cruell death of many religious persons, priests and Catholiques in Holland and Zeland and other places, was kild by an English dogge that himselfe brought vpp.

4. The Bastard of Scotland, James Earle of Moray, that troubled Scotland with the same heresie in his greatest triumphe beinge accompanied with 500. horsemen at Lith, was shott by a gunn, by which he was slaine, the author therof escapinge harmles: & notwithstanding he was admonished the night before, that there was such a plot laid for his destruction, yet he did not shunn it. James Douglas Earle of Morton, a great defender of Caluinisme and persecutor of the Catholiques, was beheaded at Edenborough for treason against his maiesties Father.

*The Earle
of Moray
his death,*

5. The first that broughte it to Denmarque, was Christiernus king of that Countrie, who was depriued of his kingdome, and banished by his subiectes, and beinge by the intreatie of Charles the fiste, and Henry the 8. his kinsmen retourned home,

E

was

was apprehended of his subiectes and caste into a filthie caue, where he ended his life most miserable.

*The first
who preached pro-
testancy in
Ireland.*

6. The first that euer preached protestancie in Ireland, was George Browne, who in kinge Harries daies was made Archbishoppe of Dublin, the capital cittie of the kingdome of Ireland, and the first sunday he preached the protestant religion at Dublin, he made a Catholique sermon at Christs Church, and desired his audience neuer to beleue him, if (through frailtie of the flesh, feare of the Prince, or loue to temporall interesse) he should preache the contrarie: and the verie next sonday ymediatly followinge, he preached protestant religion, which was nothings els then a deniall of that which he preached the sonday before. Vnto whom some of the Aldermen of that Cittie said. My lo. doe you not remember that yow wished vs not to beleue you, if happilie yow should preach the contrarie of that yow preached the sonday before? To whom he answered sainge, I must needes haue done soe or else haue lost my liuing. This man, when Queene Marie came in, vpon his recantation, was restored to his liuinge, & the night that his Bul came ouer, he was found dead in the morninge. Some said he died for verie great ioy about mid-night when vppon the suddaine he receaued newes that he was restored to his
Arch-

Archbishoprique.

7. The Duke of Norfolke which gaue *Norfolke*
 his verditt for the supplantinge of Catho- *his death.*
 lique religion, and for the aduancinge of
 the protestancye with Queene Elizabeth in
 her first parlement assembled for that pur-
 pose beinge therunto solicited by his Bro-
 ther in lawe the Earle of Arundell, vnder
 pretence to marrie the said Queene, vnto
 whome shee made a promise of mariad-
 ge, if the said Earle with his faction would *Sanderus*
 helpe her, for the alteringe of religion, was *de schis-*
 arraigned, condemned of highe treason, and *mate An-*
 was beheaded for the same, which a cer- *glie.*
 taine matrone meeting him goinge from
 the pleament prophesied, tellinge him that
 he should neuer haue a better ende or re-
 warde of them, for whome he gaue his
 voyce and suffrage against the Catholique
 religion. And the said Earle beinge frustra-
 ted of his purpose, and deceaud of his hope,
 died soone after for verie greefe, and with-
 out issue, and perhapps if he should haue
 liued longer, he should haue tasted that
 Cuppe for his labour that his brother in
 lawe had done before him. The said Duke
 his eldest sonne called Philip Howarde and
 Earle of Arundell, was arraigned condem-
 ned of highe treason, and died in the Tower
 of London.

8. Sr. Iohn Perott, when he was Lord
 presidente of the Prouince of Mounster in

Irelande, was the first that caused the parish priests, and other incumbents of porte Townes in that Prouince, to ymbrace the English seruice, which when they tould him they could not vnderstand the English, his aunswere was, that they should chatter like Geele. He putt to death a prieste called Sr. Thomas Course, vicar of Kinsale by marshall lawe, for that he went to perswade Sr. Iames firz-Morice to restore the praye which he had taken frō Kinsale. This man in the middest of his greatest honor beinge lorde deputie of Ireland, and one of the preuie Councell of England, was apprehended, arraigned, and condemned of high treason, and died verie miserably in the tower, his landes and goodes beinge all confiscated.

Dent. 31.

9. *Laudate gentes populum eius, quia sanguinem seruatorum suorum vlciscetur & vindictam retribuet in hostes eorum.* Let the gentiles praise gods people, because he shall reuenge the blood of his seruants, and will pay home, their enemies with a reuenge: as may appeare by the horrible and dreadfull punishment of all other persecutors and heretiques. As of Pharaο the first persecutor of Gods Church Exod 14. Of Dathan and Abiron the first Scismaticques Numeri 16. of Iezabell 4. Reg. 9. of Antiochus 2. Machab. 9. Of Pilar who killed himselfe, as Euseb writes lib. 2. c. 7. & declares the destruction of
of


of the Iewes which Iosephus settis downe
lib. de bello Iudaico. Of Herod Ascalonita
 who was eaten by woormes after he had
 slaine his wyfe and Children and went a-
 bout to slay himselfe as Iosephus declareth
lib 17 antiquita cap. 9. Of Herod the Tetrach
 who lost his kingdome liued in perpetuall
 banishment accordinge to the said Ioseph.
lib. 18. cap. 14. of the daughter of Hero-
 diades read Nicheporus *lib. 1. caput. 20.* of
 Herod Agrippa read *Aët. 12.* Nero Domitian
 and other wicked Emperors who persec-
 uted the Church, eyther slewe themselues
 or else were slaine by others as all histories
 doe wyttnes. Dioclesian for that he could
 not destroie the Church, for verie greefe
 gaue ouer his Empire, the Emperor Maxi-
 mianus and Maximine were chasticed with
 such a horrible disease, that the Pagan
 Phisicians said it was the plague of God, as
 Eusebius wrieth in *Chronico. & lib. 8. hist*
cap. vlt. & lib. 9. cap. vlt.

10. As touchinge old heretiques, they
 tasted the like dreadfull death. Simon Ma-
 gus when he would flye, by the praiers of
 S. Peter, he fell headlonge downe and was
 kilde Egesippus *lib. 3. caput. 1. de excidio.*
 Also Arnobius *l. 2. con. gentes.* Manicheus
 the heretique was flaid aliue by the kinge
 of Persea, because intendinge to cure his
 daughter, he kild her. *Epiph. heres. 66.* Mon-
 taine, Theodotus & their prophets, hanged

themsélues Euseb. lib. 5. hist, cap. 19. The Donatistes that cast the Eucharist vnto dogges, were torne in peeces by the said dogges. Optat. lib. 1. Parmenianum. Arius goinge to Church, went to purge nature when together which his excrementes, he did cast fourth all his intralles and presentlie died, as S. Athanasius wittnesseth, oratione cont. Arrianos & Ruff. lib. 10. hist. cap. 13. And although there may be some hereticall Princes or Common wealthes that haue not felt as yett any of these calamities, and perhappes they bragge and boast of their great pleasures and prosperitie, noe otherwise, then the woman doth in the Apocalipes, *sedes regina & vidua non sum, & luctum non videbo*. I sitt as a Queene, I am not a widowe and I shall not bewaile, trulie at lenght after all their great security they shall haue a sudden fall, and let them take example by the dolefull ouerthrowe of others that haue lead their liues in pleasures, and haue abused their power againste godes Church, and the members thereof, let all men knowe that all heresies be fatall, ominous, and vnfortunate, especially to the first professors thereof. *Vltio sanguinis seruum tuorum qui effusus est introeat in conspectu tuo gemitus compeditorum*. Psal. 7.

Whether there be nothing that the Protestants affirmatiuely belecue, confesse, and professe, but the Church of Rome doth belecue the same, and cannot be denied by Catholiques, but that they are most auncient and consonant with the word of God.

CHAPTER I.

1.  LI Heretiques say (as Lactantius reportes) that their owne religion is verie good and agreeable to the word of God, and better then others. It is naturall to euerie beast according to Pliny to thinke his owne shape more beautifull then the rest, yea such as are most deformed, thinke themselves most beautifull, as the Apes doe, which though they do counterfeit mens shapes, or gestures neuer so much, cannot be said to haue the forme of men: so these sectaries, though they like Apes in imitation, haue taken from vs some, partes out of the Masse as may appeare; and in their spirituall courtes, visitations, conuocations, and excommunications (although in deede none ought to excommunicate, but he that can absolue, they by their owne doctrine cannot absolue therfore they cannot excommunicate) yet for all that, they

*Lib. 4 di-
uinit. cap.
vlt.*

*Plin. lib.
8. cap. 4.
Plin. ibid.*

cannot be said to haue the trewe formé of Religion, or the trewe Church, for the ecclesiasticall forme, and gouernment of your Protestantes is reiectéd by the Puritantes, contemned by the ministers of Caluine and Beza, and other Hugonottes of France, as part of the reliques of Antechrist, your common praier booke being called by them in contempt, the misall of England. Yf such as yow yourselues cales protestants, do disprooue your Religion to be altogethераgainst the woord of God; how much more will the Romish Church, say the like who doe differ from yow almost in euerie point?

2. In the Booke of dangerous positions in the 9. chapter set forth Anno 1593. by Doctor Bancraft of Canterburie, it is alleadged, that the Puritants do say of the comon booke of publick praiers videlicet: that it is full of corruption, and that many of the contentes thereof, are against the woord of God: the sacramentes wickedly mangled, and prophaned therin; the Lordes supper not eaten but made a pageant, and stage play: that their publique baptisme is full of childish superstitious toyes; & so many Puritants did write against it, that England will neuer do well vntill that booke be burned. Also the superintendēt of Rataburge, and the cheefest ministers in Germanie hauing read Caluines woorckes printed Anno

An. 1592. at Francfort. In timore Domini saith he, legi & relegi, dico in Christo Iesu &c. I have read and perused them the space of 23. yeares, I auouch it before I E S V S Christ, saith he, that all the Calvinistes do nourish in their breastes the Aryan & Turkish ympietie, and that they open windowes and gates, for Arianisme and Mahometisme, as our bookes publickly set forth do manifest the same; and so brought an example of Adam Newser, the cheefe Pastor of the Church of Hedelberge, who from a Zuin-glian, be came an Arian, and afterwarde a Turcke: which three sectes I meane Calu-inisme, Arianisme, and Mahometisme, ano-ther protestant Doctor calles them three briches of one cloathe, and that fellowe ha-vinge gone vnto Constantinople Anno 1574. did writt that none became an Arian which first was not a Calvinist, and brought example of Seruetus Blandrata, Alciarus, Franciscus Daudis, Gentilis, Gribaldus, Siluanus and others.

Caluini-
storum lib;
3. in pref.
Apost.
lib. 1. a. 2.
fol. 9.

Ibid. f. 9.

Iohn
Schutz in
lib. 50.
Constarum
causa 48.

3. There was printed a booke 1586. at Iena in Saxony by a Lutheran minister, the Tittle whereof was. An admonition from the woord of God, that Calvinistes be not Christians, but Iewes, and baptized Maho-metts. Also 2. yeares afterwards, another was set fourth at Tubinge by Philipp Ni-cholas minister; the tittle whereof was a detection of the Calvinian sect to agree with the

the Arians and Nestorians in the groundes, and foundations of their religion, and that no Christian can ioyne with the Calvinistes, but that he must defend the Arians and the Nestorians. Bernardinus Ochinus being the first principall Apostle of England in kinge Edwardes his dayes, with Peter Martyr, Martyne Buzer, and Paulus Phalangius, vnto whose direction both the vniuersities of England were comitted, did oppugne the blessed Trinitie, the deitie of Christ, and of the holy Ghost, so as Beza called him the fauorer of the Arian heresie, and a scoffer at all Christian religion: yet neuerthelesse one Iohn Bale, sometimes Bishopp of Ossorie in Ireland, calles this Bernardin, and Peter Martyr, the light of the Ghospell of England, and Caluine saith that the said Bernardine was borne for the happines of England. It is said also in the suruey of the pretended holy discipline printed at London, that the sect of Calvinistes is a cancker, and another Thalmud, which by their wicked rebellion against their lawfull Princes, haue founded their ghospell, and Church, which by their intollerable arrogancy do oppose themselues against all sacred Doctors, against all venerable Councells, and against all the flourishing Churches, that euer were from Christ histyme vntill our dayes, & that there is no place of Scripture, which they do not wrest from the lawfull sense

Sleid hist.
lib. 19.

An. 47.

Ochinus in
lib. dialog.
Zanchius
de vno
Deo.

Beza ep. 1.

par. 11.

Bal. in

pref. 48.

Rom Pon-
tific.

Calu. lib. 1

de scanda-

lis pa. 136

An. 1593.

pag. 44.

sense thereof neuer before knowen by the Church of God, and that it had beene good for England, that none brought vpp in the filthie schoole of Geneua or Scotland, had euer entred into England.

4. Conradus a Protestant, writeth that Caluine sayeth, that the merittes of Christ cannot preuaile against the iudgment of God; Also he affirmed Caluine to write, that the blood of Christ was of no force to blott out sinnes, and that aboue 1500. yeares it was putrified fo. 84. 85. 87. Curæus in spongia fol. 250. Erast. pag. 29. Fridericus Borussius pag. 45 Osiander in confess. haue written the like impietie, with many other blasphemies which yow may read in the Caluini Turcismo lib. 4. c. 22: Other Lutheran writers, make bookes of the contradictories and contradictions of Caluine, the tittle whereof is called *Laberintbi inextricabiles contradictionum*. The intricatt Laberinthes of contradictions. Luther saith that the Zuinglian doctrine and ghospell was from the diuill, & that the diuill made an instrument of him, and that by him he did gouerne and raygne. In another place he called him. *Perdiabolatum, indiabolatum, & superdiabolatum, sceleratum cor, & mendax os habebat*. That he was persathanised, insathanized, and superlathanized, and that he had a wicked harte and a lyinge mouthe. So Zuinglius calles Luther, a false prophet, an

incor-

Caluini.
Theolog.
lib. 1. f. 83
Luth. lib.
de Sacra-
mentis. fol.
376.
Orthodox.
Conf. on le
Tigrine
tract. 3.
fol. 127.
Luth. tom.
6. tenues.
Germa.
fol. 257.

Zuinglius
tomo 1. in
exegesi ad
Luth. &
in corre-
sponsione
ad Luth.
lib. de Sa-
cra.
Ors. conf.
ecclief. Ti-
guri trac.
1. f 3 5.
Ibid. fol.
106.

Colloquii
Alsbürg.
elect. 2.
vest. ad
Saxo.
Zuingl.
tomo 1 in
exempl.
ar. 18.

1560. Cö-
 tuncici 4.
 Elizab.
 Reg. dedi-
 casa.

incorrigible heretique, foolish, arrogant, blasphemous, and lyinge, a diuell, a beast, a deceauer, a seducer an Antechrist. Luther also said of him againe. I had rather burne, then to hold the opinions of Zuinglius and Oecolampadius and all other wicked bedlam companions, & cales them Archdiuills, and so he saith. I that am nowe readie for the graue, God is my wirtnesse, and this will be my glory before his tribunall, that I haue labored the condemnation of all these hellish people, videlicet, Carolaustadius, Zuinglius, Stinckfeld, and those that are at Tigur and Geneua; yett these are the cheefe pillars of the protestant religion. Luther also did diuorce a certaine wooman beinge married to a Zuinglian, and bid her to marry whome shee listed, for that saith he, it is not lawfull for yow to marrie an infidel. Againe, It is said of Luther and Melancthon that there is as much difference betwixt them as betwixt Sumer and Winter. Zuinglius said, that nothing did greeue him so much, as for being called a Lutheran. Brentius saith, beinge a kind of a Lutheran, *nos Zuinglianam &c.* Wee cannot ymbrace with a safe conscience, the heresie of Zuinglian and Osiander. Do not the madeburgenses inueigh against the Zuinglians, for denyinge the reale presence? and doth not Luther saye, that the holy scriptures are corrupted of the Zuinglians? In the Duchy
of

of wittenbergue where Brentius was superintendent, an edict was proclaimed against the Sacramentaries. The ministers of Ienua did exhibit a petitiō to the Princes there, to haue an assemblie, to the end they should condemne the Sacramentaries and the Zuinglians as aduerfaries. And in the yeare 1560. in that Towne, Helutius printed a boooke against the Sacramentaries. Caluine did also writt a booke against Helutius. William Clebitius did writt against the Lutherans with this tittle. The ruine of the papacie of Saxonie videlicet, Lutheranisme. Also Iohn Sturmius writt against the Lutheranes. Brentius writt against Bullenger. The Lutheranes of Saxonie in their Conuenticle, did condemne Albert Hardenburg a Zuinglian of heresie. In Transilvania Lutheranes are against the Sacramentaries, and the Sacramentaries against them. The people of Breme in Saxonie after they were in Lutheranisme, fell to Caluinisme and banished all Lutheranes,

5. Neither can they excuse themselues their debate or strife to be of thinges indifferent, or of ceremonies, or such like smale and trifling thinges, but of the cheefest pointes and articles of our faith. For Nicolas Gallus a protestant preacher of Ratibon, doth declare the same, saying. *Non sunt leues inter nos &c.* Betwixt vs ghospel-

*In suis
Theſibus
ita ſcribit.*

nor

nor our variances are not of thinges of smale moment, but concerninge the cheefest articles of Christian religion, videlicet, of the lawe of the ghospell, of iustification, of good worcks, of the Sacraments, of the vse and order of ceremonies, which by no meanes can be decided or compounded. Wherefore Luther saith wee esteeme seriouſlie & in good sadnes, all Zuinglians, heretiques, and alliens from the Church of God. Beza calles Lutheranes, Eutichiás, and Nestorians. And Caluinistes doe count Lutheranes no better thē Manychees, Marcionistes, & Monotholites who were oulde heretiques. Illiricus saith, *Caluinistarum liturgia non vno sacrilegio viciata est*. The liturgie of Caluinistes, is not sported with one only sacriledge: the like censure Conradus giues of the same liturgie. Oecolâpadius most bitterly writes against Lutheranes, and also in the like bitternes Lutheranes write against him by Brentius. Iohanes Pomeranus did also write against Brentius. Did not the Duke of Saxonie punish most seuerely Zuinglians, by the instigation of Luther? Did not the kinge of Denmarcke expell Caluinistes out of Denmarcke? and did not Caluinistes expell Lutheranes out of Countpallentine his Countrie? did not Weastphalus write most bitterly against Caluin, and Caluine against him 1557. intituled, An admonition vnto Weastphalus, which

Luther.
Theſ. 77.
1545.

Illir. in
confess.
Aug. 17.

which if he shall not obey, he shall be counted an heretique? and the said Weastphalus hath these woordes: no doctrine is more spationally dispersed, none with greater deuises and hipocrisie defended, none that seduceth more people with greater errors, then the false doctrine of the Sacrament of the Eucharist. Oecolampadius saith these woords of Luther and his sect. Lutheranes, saith he, they haue a kind of shewe of the woord of God, but the right word of God they haue not, and herein they followe other heretiques who relies, althogether on the woord of God. Did not (after that Calvinisme was admitted and ymbraced in Transilvania, and Hungarie) Arianisme, and Sabellianisme take place there? Doth not Lannoy say that the cheefest point of all these fellowes doctrine is, that Christ is not God, nor by any meanes begotten of the substance of his Father? Did not Bren-
En la re-formation des fausses suppositions lib. 2
 tius say: that the doctrine of the Zuinglians and Caluinistes, tenderth directly to Athi-
Brent. in recognis. prophetici & Aposto-lici, item in Bull.
 sme, Iudisme, and Mahometisme? Some others say, that this sect of Caluine, rendes
def. tract. 3. cap. 6. pag. 278. Bullenger. contra Brent. c. 1.
 to Ethnisme, others to Atheisme, as Iohn Whitgiste affirmeth, with which saith he, England aboundes. And Bullenger writeth, such is the dissention betwixt Zuinglians and Latheranes, that none hereafter will belecue ought, but what it pleaseth him.

6. Doe not Protestantes say, that the English-

*Admoni-
tio 1. ad
parla. vi-
de a7 in
Comitijs
parla.
Londini.*

*An 1593
f. 10. 11.
12. 13.*

Englishmen as long as they be of this religion, which they professe, that they are not baptized, nor ought to be counted Christians, the ecclesiasticall regiment thereof to be as vnlawfull, as that of antechrist, and that the Church of England is so profaned, and like Babell gouerned by the power of Sathan, and not by the order of Christ, that none in which there is any sparcke of Godes grace, or any feelinge of conscience can liue in England, and that all that liue in England, and that goes to their Churches, and whosoever that heares the sound of their belles, ioynes with them in their Churches, are conuocated thither by the name of Antechrist, and are addicted vnto the slauerie of Babylon and Egypt. And a great protestant minister, in a supplication sent to the last Queene, said that shee was one of those Princes which made profession of the ghospell, but opposed her selfe against the ghospell, and that they are flatterers that tell her the contrarie: and if that shee could get the crowne without the ghospell, it is doubtfull, whether euer the ghospell would haue footing in England. Stanchares said, that Caluin iumped very well with Arrius, and that both of them makes the Sonne of God to pray in the diuine nature, that he is a minister, a Bishopp, and a mediator in that nature, and that the ministers in Germany, Hungarie, Transil-
vania,

uania, and Polonia, haue celebrated many Councells and sinodes to take away our Catholique faith of the Trinitie and mediator, and haue made many bookes full of Arrian blasphemies to that effect. In Heluetia the ministers of the Church of Tigure, do professe the Arrian faith. Tiguri epist. ad Polonos, Anno 1560. And all those that are of the Church of Geneva and Tigurie are Arians, thus saith the said Stancharus. Many saith Iosias Simlerus, (*in pref. lib. de eterno dei*) that are brought vpp in Geneva, are become Turckes, for they came vnto Polonie and so they did ymbrace Mahometisme, as Ochinus, Alamanus, Blandrata, Paulus Alciatus, and Gregor. Paulus, minister of the Church of Cracouia, who hauing denied the Trinitie, became a Turcke, as Gonesius and Gribaldus, and Franciscus Davidis, for this last was superintendent of Hungarie. So did Adam Nimser the cheefe superintenden. of Heydelberge in Palatyne of Rhene, with his fellowe Iohn Syluanus, who of Calvinistes, became Turckes and went to Constantinople, where they made open profession thereof, and protested that the religion of Calvinistes, tended directly to Turcisme, and before these people went out of Palatyne, they subuerted many great preachers, who by their meanes became Turckes, and taught publickly the Alcoran in Germanie. Also Iohn Socius being brought vpp at Geneva

*Tiguri ep.
ad Polonos Anno
1560.*

*Stan li. de
mediatore
fol. 38.*

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Præfatus
 in Elench.
 Alphabetica
 lib.
 30 c. 12

7. And did not some of the familie of Ioue,
 publishe these articles at London, that
 Christ is not equall with his Father, as by
 Caluine his interpretation they proue it,
 and that Christ in no sort is God. 3. That
 there is no Trinitie, & such as calles God,
 the Father, God the sonne, and God the
 holy Ghoast do speake blasphemously, for,
 say they, this is to professe there are three
 Godes. Did not Thomas Lyth, Cartwrightes
 companion, for puritanisme in the west
 part

part of England, as the other in the North part (being brought to Ireland by Sr. Iohn Dowdall to Yonghulla Towne in Mounster in Ireland) say that the Angell Raphaell was a witch, and that the blessed Virgin Marie was not blessed amoungest all woomen: with many other such blasphemous spechees? And lastlie, did not this Turkish doctrine, infect many Northern Prouinces by the infection of one Lastus, which was a cheefe superintendent of England in king Edwardes dayes? This man being a Disciple of Zuinglian, did labour in Polonia to abolish the blessed Trinitie, and the Deitie of Christ, by whose instigation Nicholas Badzudius the Duke of Olice and Palatine, did of vilanie send one Martyne Secouitus with letters to Bullenger and Calvine, to ioyn with them in this wicked doctrine of taking away the Trinitie and Deitie of I E-S-V-S Christ.

A further Confirmation, that these new gospellers, tende directly to Turcisme.

CHAPTER II.

THe first and cheefest of the Protestants did affirme, the religion of the Turckes to be far better then that of the Papistes, and when the Turcke invaded Austria, Lu-

34 Lib. II. *The Theather of Catholick*
ther writt bookes, that the Germanes
should not take part with the Emperour a-
gainst him, as *Eras. in epist. ad fratres Germa-*
nia inferioris, saying. I had rather fight for a
Turcke not baptized, then for a Turcke bap-
tized: meaninge the Emperour Charles the
fift. The rebelles of Flanders in the begi-
ninge of their insurrection, against their
lawfull Prince, Phillipp the 2. of Spaine, in
their standart, gaue the ensignes and Armes
of the Turck, videlicet a siluer figure of the
encrease of the Moone with this ensigne.
Plustost Turckes que Papaux. Wee will rather
be Turckes then Papists. How many protes-
tant Princes did sollicit Amurats, and other
princes of the Ottoman howse, to come to
Hungarie, Austria, and other places? Also,
anno 1575. the Prince of Cōde, being broken
with France, and at Basill consulting with
the ministers there, what were best to be
done to renewe the warres against his kinge
and country, they gaue him counsell to sub-
mitt himselte to the Turckes, and that by
that meanes, the warres would be reinfia-
med againe. Did not in the second rebellion
of France the Hugonotes by many messen-
gers seeke to bring in the Turcke to the
ruyne of France & the rest of Christendome
An. 1589. for said they, our religion, is neereft
vnto your religion, vntesse that yow obserue
more fastinge, and praying, vnto which our
religion doth not tye vs: also that wee haue
giuen

Math. de
Janvoy an
la. repliq.
lib 2. c. 13

giuen a great impediment by the Princes
of Germany who followed our Councell
against Charles the fifth: also wee dissuaded
our kinges of France, not to giue helpe to
his brother the kinge of Spayne in the war-
res of Millan seas against you, for the kinge
of Spaine had the possession of those landes
which he had lost about that sea, had not
our Betheren the gospellers of France dis-
suaded our kinge from helpinge him: also
wee promise vnto you, whensoever it shall
please you, that wee will be redie to broach
any sturr or insurrection in Germanie and
in France.

Did not the English Ambassadour, labor
to putt away the Iesuites out of Constan-
tinople, which are there for the releefe of
poore christiāns, whisperinge into the Tur-
kes eares, that they would bringe his mo-
narchie vnto great perill? And that the said
English Ambassadour, sollicitied the great
Turcke to make warres vpon Spaine,
the cheefe reason he moued, was it not
that the kinge of Spaine was the Cheefe
defender of the Romish Idolatrie, infestive
and offensive to both of their religions, I
meane the Protestant and Turkeish reli-
gion? And the said Ambassadour concluded,
that if those Idolaters were ouerthrowen,
all nations would become Turckes, and so
both they and themselues would reuerence
one God.

*Ex literis
Constanti
ad Veneti
patium in
fine libri
de fucori-
bus Galli-
cis vide
Surium
1568.*

*Resp. ad
iussū Brit-
tanicum.
pag. 167.
Par. 1584.*

*An. 1567.
Pet. Saxo-
nius lib.
inscriptio
admonitio
ad fideles
Germanos
caueant a
Caluinistis*

De Elemosina eroganda Sacerdotibus.

Whether Papist Priestes do amisse in taking any
things for their Masses.

CHAPTER III.

1. **S**. Paule did receaue offeringes
(as the Church doth for their
iust liuelyhood) from the Phil-
lippians, *bene fecistis*, (*inquir*)
you haue done well communicating to my
tribulation; and you also knowe, O Phil-
lippians, that in the beginnunge of the Ghos-
pell, when I departed from Macedonia,
noe Church communicated vnto me in
accompt of guift and receipt, but you onlie
for vnto Thessalonica also once, and twice
yow sent to my vse: not that I seeke the
guifte, but I seeke the fruite aboundinge
in your accompt. He counteth it not meere
almesse, or a free guift, that the people be-
toweth on their Pastors or preachers, but
a certaine mutuall trafficke, as it were an
enterchange, the one giuinge spirituall
thinges, the other rendringe temporall thin-
ges in lieu thereof: for so it putteth one the
condition of an oblation or sacrifice, offered
vnto God, and is most acceptable & sweete
in his sight.

Phil. 4.

2. Behould the Apostle receaued of
them

them godlie and charitable helpes; and
 meanes, and least he should only preach or
 pray for them, in lue of those corruptible
 guiftes, he avouched: *non quia requira datum*,
 not that I ayme at any temporall guift or re-
 ward, but that I may perceave the fruit of
 your deuotion. Priestes are worthie of a
 double honnor, especially such as do labour
 in woord and doctrine, and by this coman-
 dement wee are bid, *ut boni trisuranti, as non*
claudamus ac alligemus, that wee should not
 stopp, or moosell the mouth of the Ox
 that treadeth out the corne, for according to
 the counsel of our Sauour, the workman is
 worthy of his wages, Dr Hieron *Homilia liban*
 2. *Comentar. in cap. 17. Math.* and as Walden-
 sis saith against Wicliffe, he did not com-
 mande to sell spirituall thinges, *sed bonum*
edere de tritura, but that the ox, or cowe
 should eat of his thressinge and labour. Hee 1. Cor. 9.
 doth not seeke herein the proffitt of him
 that receaueth, but of him that gines, as S.
 Paule saith: yf wee giue vnto you spirituall
 foode, it is not much if you giue vs corporal.
 St Paule sought helpes for the Sainctes at
 Hierusalem, sainge. Now I go to Hierusa-
 lem to minister vnto the Sainctes: and as
 St. Hieron saith. *Si spirituum &c.* why
 should not the Gentiles ymparte theire cor-
 ruptible goodes for theire releefe, by whose
 dispensation they are made partakers of spi-
 rituall graces, and therefore the aboundance

of the one, ought to supplie the want of the other. And as the Apostle S. Paule saith. 2. Corinth. ca. 8. Exod. 16. & 28. Let in in this present tyme, your aboundance supplie theire want, and their aboundance also may supplie your want, that there may be an equalitie, as it is written, he that had much abounded not, and he that had little wanted not: his meaninge herein is, that such as abound in worldly riches, should communicate for supplie of other their bretherens necessities whatsoeuer they may; that on the other side those whome they helpe in temporall, may ympart vnto them againe some of their spirituall riches, as praiers, and some other holly woorckes, & graces which is a happy change for wealthy people.

3. In the ix. Chapter of this Epistle, he exhorted the Corinthiās verie earnestly to giue their Almes for the releife of the Sainctes, saying he that soweth sparinglie, sparinglie also shall reape, and he that soweth in blessings, of blessings also shall reape, as it is written, he distributed, he gaue to the poore, his iustice remaineth foreuer. Almes is compared to seede, for as the seede throwen into the ground, though it seeme to be cast away, yet it is not lost, but is laide vp in certaine hope of great increase. Reade the x. Chapter of S. Math. the x. and 16. of S. Luke. S. Ambrose vppon the second

cond epistle & 8. chapter, saith that the Corinthians had no more priuiledges, then other Churches, auouchinge that the laborer was worthie of his wages. Where behould that it is neuer granted to any nation to haue the Ghospell freelie preached vnto them, without giuinge reliefe to the preachers thereof, our Sauour confirminge the same; *dignus est operarius mercede sua*; the laborer is worthie of his hyre.

4. But the heretiques of this time do imitate the Donatistes, to preach pouertie to others, when they gather riches to themselves, faininge pouertie, but most falslie, as S. August. writes lib: 2. against Petilian, who saith. *Nos spiritu pauperes &c.* Wee (saith Petilian) beinge poore in spirit, and careles of wealth, wee abhorriches, Iohn Wicleffe (as Thomas Waldensia writtes of him) did obiekt to the religious priestes, and preachers, that they did administer the Sacraments, and preach for gaine. *Waldensis de Sacramentalibus cap. 99.*

5. S. Paule in the 6. to the Galathians saith. He that is catechized in the word, doth communicate to him that catechised him in all goodes, addinge, for what thinges a man shall sowe, those alsoe shall he reape. The woorkes of mercy be the seede of life eulastinge, and the proper cause thereof. Loe here S. Paule shewes the great dutie, and respect that wee ought to haue to such as preach,

90 Lib. II. *The Theater of Catholick*
 preach, or teach vs the Catholique faith,
 and not in regarde onlie of their paines ta-
 ken with vs, but that wee may be partakers
 of their merittes, wee ought especially to
 do good to such, or (as the Apostle saith)
 communicate with them in all our tempo-
 rall goodes, that wee may be partakers of
 their spirituall. Wherevpon. S. Aug. lib. 2.
 Euangel. 48. Knowe you not (saith he) that
 they which worcke in the holy place, eate
 the thinges that are of the holy place, and
 they that serue the alter, participate of the
 alter? So also our Lord ordeined for them
 that preach the gospell, and such as labour
 at the alter, whose sacrifice, and oblations
 redoundes to the comfort of the Christian
 flocke, as also as are dedicated to serue God
 in recollection, prayers, and contemplations,
 or any other spirituall, and godly functions
 which also is beneficiall to the Church, and
 the faithfull ought to be relected, and main-
 tained by the liberalitie, and deuotion of
 them.

7. Cor. 9.

Hiero. lib.
 5. vig.
 Cap. 5.

6. S. Hierom vpon that place of S. Luc.
 16. saith. *Make vnto your selues friends of the*
mamon of iniquitie, that when they shall saye,
they may receaue you into the heavenly taberna-
cles. Which cannot be ment of the comon
 vulgar sorte of poore, *Num isti &c.* shall
 their pouertie (saith he) in the middelt of
 their filth and nastines, whose raginge con-
 cupiscence is nothings the lesse abated, pur-
 chase.

chafe vnto theselues those heauenly tabernacles, who do neither possesse thinges present, nor thinges to come: for it is not euery poore that is called happy, but the poore in spirit of whome it is said. *Beatus qui in-* Psal 40.
telligit super egenum & pauperem &c. Blessed is he that hath a respect to the poore and needie, for in the euill day our Lord will deliuer him: which is vnderstood of the poore in spirit, who is ashamed to receaue what is offred vnto him.

Of prayinge vnto Sainctes: And whether the Church doth offend in praying vnto them.

CHAPTER. IV.

B *ic it Dominus ad Elepbaz Thema-* Job. 42.
nitem &c. I conceaue a great displeasure against thee, and against thy two frindes, because thou hast not spoken right before me, as my seruāt Iob hath done. Take therefore 7. Bulles and 7. Rames, & go vnto my seruāt Iob, and offer sacrifice for your selues, and my seruāt Iob shall praie for you, and for his sake this faule shall not be imputed vnto you. The same Iob saith. Turne vnto some one of the Sainctes. Iudas Machabeus did see Onias lyfing vpp his handes to pray for all the people of Iewrie 2. Mac. 15. The old fa- Dan. 10. 4
 thers, and the children of Israell did praye cap. 16.
 in

Gen. 48. in the name of Abraham, Isaac and Jacob, when it was said. *Inuocetur super eos nomen meum &c.* That is to say. Let my name and the name of my fathers, Abraham and Isaac be called vpon these children. Afterwards they did call on the name of David. And Christ by the intercession of the Apostles did heale the mother in lawe of S. Peter, being attached with a great feuer. The said S. Peter at the intercession of the poore widdowes that were releued by Tabita, did raise her from death to life, so as wee see the prayers of our Almes folkes, and beades men, may do vs great good after our departure.

Iob. 11. Did not the faith of Martha helpe her brother Lazarus dead, sayinge, did not I say to thee that if thou beleue thou shalt see the glorie of God. S. Cyrill Hyerosollis faith, *tantum enim, inquit, potuit illa serorum fides, ut mortuus à porta inferi renouaretur*, the faith of the sisters liuinge was of that force, that she dead was brought back againe from the gates of hell.

2. When poore miserable sinners can pray, and be heard, what absurditie is it, that the blessed Sainctes nowe in heauen may be heard of God, and also prayed vnto, otherwise wee should denye them perfect felicitie, which is to be able to helpe their poore frindes subiect to many calamities in this miserable life. The old hereticke

Vigi-

Vigilantius, and also these newe heretickes of our tyme, do answere vnto this: the Saints beinge lyuing in this world, and not when they be dead may pray, and be heard for the liuinge. But S. Hierom in the 3. booke that he made against the said Vigilantius, doth sufficiētly conuince them, sayinge. *Si Apostoli, &c.* yf the Apostles liuing in their bodies could pray for others, how much more now being crowned for their victorius Tryūphes. One man Moyſes, obtained pardon of God for 6000. armed men. S. Stephen the true follower of Christ, and his first Marryt, did desire pardon for his persecutors, and shall they be of lesse force, and their prayers lesse heard of Christ, enioyning his familiar and blessed presence? The Apostle S. Paule auouched that God at his intercession gaue vnto him 28. soules that were sayling in one shipp with him, and now being receaued to euerlasting glorie, shal his petitions and prayers be reiectēd in the behaulfe of them, that receaued the Ghospell of Christ?

3. Vigilantius (ympairinge the glorie, and felicitie of the Saints) said, that a liuinge dogge is better then a dead lyon; but God doth declare vnto vs, that neither S. paule, nor other Saints are dead in spiritt, which are not said to be dead, but at rest, and as it were sleepinge. So Lazarus which was to be rayled, was not said to be

be dead but a sleepe; did not Onias, and Hieremias after this life praie for the people? Soe Noe, Iob, and Daniell after this life, were appointed intercessors by God for the people. Did not S. Ambrose write that the Emperor Theodosius after this life, was both a prelate, and a tutor with Christ, in the behaulfe of his children Archadius, and Honorius, and for their Empire which they possessed after their Father? Was not Abdias and Amos, intercessors vnto God for the younge heires of their succession Iosue & Alaph? who then can be in doubt but that Theodosius is a protector with God, in the behaulfe of his children, so as by the fauour of God, and the intercession of Theodosius, Archadius is now a valiant Emperor?

4. Wee must therfore honnor the saints as the frindes of Christ and the heires of God, as the learned diuine S. Iohn the Evangelist saith cap. 1. As many as receaued him, he made them the children of God wherfore not seruants, but children, and sonnes, if sonnes, then heires, yea heires of God, and coheires of Christ. And Damasus saith, when you call on the Saints in your prayers, you must esteeme of them, as the shining light, more bright then the beames of the sun, which do see all good thinges by contemplating the vision of God: as in another place S. Aug. saith, *quid est quod non videt*

videt, qui videntem omnia videt; what is it, that he seeth not, that beholdeth him that be-
houldes all thinges? And S. Hierom saith.
Si propheta sunt, &c. if there be prophetts,
and that the word of our Lord be in them,
lett them withstand the Lord of Hostes:
vpon which place S. Hierom sheweth, that
a true prophet by his prayers may resist,
our Lord, as Moyses stode in the persecu-
tion against our Lord, that he might turne,
and appeale the wrath of his furie. Samuel
did the like, & our Lord said vnto Moyses.
Suffer me, said he, to strike this people for
when he said suffer me, he giues vs to vn-
derstand, that by the intercession, and suf-
frages of the saincts, he may be appeased,
and retained from putting his wrath in exe-
cution.

Lib. 54
Coment.

5. S. Ambrose doth sett downe very
larglie, the vertu, and marvelous effect of
the intercession of the sainctes, and of the
great victorie gotten by Theodosius by
their prayers, and therefore he said, he had
rather haue the prayers of the poore, then
a strong Armye, sainge that they are far
stronger, becaule they as it were, bynde
God himselfe. When wee direct our prayers
vnto the Saincts, wee direct them vnto
Christ, and as wee followe or reuerence
no other in the Saincts but Christ, so wee
do not inuocate, or pray any in them or by
them, but Christ, which as he lodged in
them

Lib. 5. epi-
stolar. cle-
ro & po-
pulo Thess.

Gal. 1. them when they were charged with their
Ephes. 3. corporall lump, soe much more nowe whe
 they are exempred from it. So as wee direct
 our prayers, and petitions vnto Christ in
 his Saincts, and by his Saincts, whether
 they remayne with vs in earth or whether
 they Triumph with him aboue in heaven,
 vsinge the one as our intercessors, and ac-
 knowledging the other the bountifull giuer,
 for benefitts are asked of Saints, not as the
 authors, and giners thereof, which wee re-
 serue for God alone, but as intercessours
 onlie, as by our daylie Littanies wee say to
 God, *misereere nobis*, be mercifull vnto vs,
 but vnto Sainctes we say, pray for vs.

6. Secundarilie we say, that Sainctes
 are our intercessors vnto God, but yet by
 Christe, and by the meritts of his death,
 and passion. And so the Church in all her
 collects, and prayers saith and concludeth
 without intermission. *Per Dominum nostrum*
Dan. 3. *Iesum Christum &c.* The three children in
 the fornace of Babylon did praye vnto God,
Isayas 63. *propter Abraham dilectum tuum*: for the inter-
 cession of Abraham thy beloued, and Isacke
 thy seruant, and Israell thy holie one. So
 prayed Isayas saying Turne vnto vs O Lord
 by the intercessiō of thy seruants. So prayed
Hester 13. Hester by the intercession of Abraham. Soe
Psal. 131. prayed Salomon by the merittes of his Fa-
 ther. *1. Paral.* *Memento Domine David & omnis man-*
29. *suetudinis eius*. Soe prayed Dauid himselfe,
 naminge

naminge Abraham, Isaac, and Iacob, for his intercessors, so prayed Elias so prayed Moyles saying. *Recordare Domine seruatorum tuorum Abraham, Isaac, & Iacob*: so prayed Iacob callinge, and interposinge the name of his father Isaac, when he did pray voto the Angells to blesse his children, meaninge noe doubte but he should obtaine godes blessing for them.

Elias 2.

par 5.

Dent. 9.

Genes. 48.

7. This the ancient fathers doe likewise testifie, sayinge. *O sancti Dei* (saith Origines) *vos lacrimis ac fletu plenis obtestor*, with sobbinge teares, and mourninge eies, I beseech you that you will prostrate your selues at Godes mercifull feete for me a wretched sinner. *Heu mihi pater Abraham deprecare pro me ne definiabus suis aliener*. O blessed Abraham pray for vs miserable sinners. S. Gregorie Nazianzen neuer writts all most of any Martyr or Saincte, but praieth hartelie vnto them. So writinge the life of S. Cyprian the Martyre, before he was conuerted to Christianitie, he first sheweth that the Martyr finding himselfe rempred with the beautie of Iustina the Virgin afterward martired with him, prayed most humblie, and deuoutlie to assift him in that combate against the flesh, addinge moreouer, that he did assift himselfe by fasting, & afflicting his bodye. S. Gregorie Naz. did pray also vnto him, sayinge. *Tu nos à Calo benigne aspice*, behould vs from heauen most charitablie.

Orig lam.

l. 2. in Iob.

S. Eph.
Sermo. de
sanctis
martyrib.
Nest. orat.
de Sal3.
Theodora.

The verie like prayer maketh he to S. Athanasius and S. Basill deceased a little before him. S. Epiphanius writinge the life of certaine Martyres praied vnto them. S. Nestarius Archbishoppe of Constantinople, writinge an oration of Theodorus Martyr, prayed vnto him.

Hom. nat.
apolog. c.

8. After these men liued S. Iohn Chrysostome, who praied vnto S. Peter, and S. Paule: he praied vnto S. Peter also for the Emperour that then liued. S. Chrysostome in his liturgie hath these woordes. Apostles, Martires, Prophetts, Priests, Confessors iust men, and woomen which haue ended your fight, haue kept your faith, and obserued your promise and fidelitie to our Saviour, pray for vs. &c. S. Cyrill Archbishopp of Alexandria did pray vnto S. Iohn the Euangelist in his sermon made in the festiual dayes of him in the counsell of Ephesus.

Cyrill.
homil. in
die Iohn.
Concilij.
Ephes. 428

The Generall counsell of Calcedon did affirme, that the holie Bishoppe S. Flavianus, Archbishoppe of Constantinople and Martyr, whose death was procured by Dioscorus Bishoppe of the same Sea, did pray for them vsing these woordes. *Flavianus post mortem viuit, Martyr pro nobis orat.*

Conc. Cal.
ci. 17. An.

453. S.
erat. lib.
7 histor.
cap 33.

S. Hierom wrote the lyues of S. Hillarius and Paule and others, and prayed vnto them. Paulinus Bishoppe of Nola wrote the lyues of S. Celsus and S. Felix. The same is confirmed by Prudentius in the Himnes

of

S. Laurence, that glorious Martyr of Spaine. And by S. Hipolitus . I pray read S. Gregorie Turonensis, and S. Gregorie the great to this effect . This is likewise auouched in the councell of Orleance in France , held vpon the yeare 512. the councell of Gerundia in Spaine, held the next yeare after. The fift councell of Tolletto likewise in Spaine held vpon the yeare 640. the councell of Bracaren the second, held two yeares after that. Againe the councell of Ments in Germaine, held vnder Pope Leo. 3. and Charles the great anno 613. All these councells, I say, ordaininge Littanies and inuocation of Saincts to be vsed in solemne procesion vpon certaine dayes in the yeare, as namely in the rogation weeke, three dayes before the Ascention . The Greeke Church in the yeare of Christ 663. cap. 7. doth sufficientlie sett downe the sense of both Churches in these woordes. *Soli Deo Creatori adoratio &c.* Let adoration be giuen to God alone, but yet let a Christian inuocat the Sainctes, that they may intercede the diuine Maiestie for him. Of the heretiques called Albigen- ses S. Bernard saith. *Irrident nos heretici quod sanctorum suffragia postulamus.* Heretiques scoffe at vs, because we craue the suffrages of Saincts . The said S. Bernard did pray holie S. Victor to helpe him.

Can. 17.

Cap. 3.

Cap. 1.

Cap. 9.

Ber. hom.
6. in Cā.

9. Next wee ought to knowe , that amoungest all the Saincts there is none

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 whose petition is sooner heard, then the
 petition of the Blessed Virgin, at whose in-
 treatie our Sauionr did worcke his first mi-
 racle, which is declared vnto vs by S. Ber-
 narde, *O homo securum accessum habes apud*
Deum &c. O man, thou hast secure access
 vnto God, thou hast the mother to the son-
 ne, and the sonne to the father, the mother
 shewing her sonne her breast with her
 pappes, the sonne strewing vnto his father
 his side, and his woundes. Againe did not
 the Angell saie vnto Tobias, I haue offred
 thy prayers vnto God? Did not the Angell
 alio saie vnto Daniell, from the tyme that
 thou purposedst to chastice thy body before
 God, thy prayers were heard, and I being
 moued by them came for thine assistance.
 And your selues in the Communion booke,
 doe auouche the same, hauinge translated
 the Collect which the whole Catholique
 Church in her masses doth vse vpon S. Mi-
 chaell the Archangells day: which Collect
 is sett downe by your selues in your booke
 of Common prayers, the words are these.
Everlastinge God which hast ordayned and consti-
tuted the seruices of all Angells, and men in a
wonderfull order, mercifully grant, that they
which alway do thee seruice in heauen, may by thy
appointmant succour and defend vs in earth,
through Iesus Christ our Lord. &c.

Tob. 12.

Daniel. 7.

Mat. 18.

10. Did not Christ bid vs that we should
 not despise any of these little ones for I say

vnto

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 waies
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 Pe

vnto you, that their Angells in heauen al-
 waies do see the face of my father which is
 in heauen. Two manner of wayes S. Tho-
 mas sayes wee offer our prayers to any,
primo vt sit per eum petitio implenda, secundo vt
per ipsum impetranda, first that our desire by
 our prayers may be by him accomplished:
 secondarily that our desire may be obtay-
 ned by him. In the first manner wee offer
 our prayers vnto God onlie, because that
 all our prayers, and desires ought to ayme
 at godes graces, and glorie which none
 can giue but God alone: In the second man-
 ner wee offer our prayers vnto the holie
 Angells, and Saincts, that by their inter-
 cession, God almightie may be moued to
 take commiseration on vs; as it is alleadged
 by S. Iohn, saying. And there ascended the
 smoake of the incenses of the prayers of the
 Saincts before God. This also is proued
 by so many apparitions of Saincts made
 vnto the liuing, ymploring their helpe and
 protection as are registred by the holy doc-
 tors. S. Euthimius did appeare vnto Phillipp
 Deacon being cast away in the mediterranean
 Sea, and hauinge prayed vnto that
 holy S. for ayde, he tooke him by the hand,
 and brought him safe to the shoare. S. Ber-
 nabas did appeare vnto Anthemias Bishopp
 of Salamina thrice, beinge sore vexed by
 the Heretiques that were then rising vp.
 Peter did appeare vnto the wiue Galla,

D. Thom.

2. q. 83.

ad 4.

Apor. 8.

Appari-
tions of
saincts.

Caesar. Ba-

ron. An.

477. apud.

Caesar. Ba-

ron. An.

485.


Ibid. 604.

102 Lib. II. The Theater of Catholick
 confortinge her, that her sinnes were for-
 giuen her. So the blessed Virgin Marie ap-
 peared vnto Seueriana, about her death,
 with many other apparitions which we
 both read and heare daylie &c. but I cannot
 omit that which S. Gregory of Niss. rela-
 teth in the life of S. Gregory Thaumatur-
 gus, how that the blessed Virgin Mary, to-
 gether with S. Iohn the Euangelist appea-
 red vnto the said S. Gregory Tha. and did
 instruct him in the mistery of the blessed
 Trinity. S. Gregory of Tours declareth that
 the blessed Virgin appeared vnto the master
 carpenter that was set to woorck by Con-
 stantine the great to buyld a church in her
 honour, which was so huge as it was hard
 to be builded, but shee instructed him the
 manner how to bring the same to perfec-
 tion. The like apparitions of other saincts
 do wittnesse. S. Basil. in oratione de Sancto
 Mamante. S. Greg. Naz. in orat. in Iulian. S.
 Sulpitius in vita S. Martini. Theodoretus lib. 5.
 hist. cap. 24. Paulinus natal. sancti Felicis. S.
 Aug. lib. de cura pro mortuis habenda cap. 16.

Lib. de
 Anglia
 martyrum
 cap. 9.

Whether Papistes doe err in Worshippinge and
 adorninge the reliques of Saincts, & Whether
 they sell their Masse and prayers for tempo-
 rall gaine.

CHAPTER V.

I.  Answered, that the holy reliques of
 of Christ, or his Saincts, are not
 vsed

vsed for temporall gaines, but for the spirituall consolation of the faithfull, which by those blessed reliques haue receaued great comforts and blessings, as you may read, that the Iron chaines, the Napkins, yea the verie shadowe of the holy people, and Apostles did releue many, and reuiued some. And if the deuout Christians doe offer any thinge at the Alter where those blessed reliques are kept, the same beinge *pratum peccatorum*, the price of their sinnes, and the releefe of the poore, they were not principally instituted for that purpose.

Aet. 12.

Aet. 5.

Mat. 5.

2. This verie obiection against the Catholique Church, was first inuented by Iohn Wicleffe in England in king Richard 2. his time, as that most learned man Thomas Waldensis, then prouinciall of the order of the Charmilitts writeth, & his answer may serue aswell for you as it did for Wicleffe, which you shall read in the 2. booke. As for the Adoration or woorshippinge of Relicks, or Images, wee must consider that this adoration doth signifie honor, and reuerence which is comonly vsed both vnto God, and to his creatures, as S. Hierom saith. *Veni Bethlem, praesepe Domini & incunabile adoraui*. I adored the Cribb, and Cradle of our Lord when I came to Bethlem. Abraham adored the Angell that appeared vnto him, so did alsoe Moyse & Ioue, Nabuchodonoser adored Daniell.

Lib. de
Sacramts.
tit. 12.Hieron li.
contra.Genes. 8.
Exod. 3.
Num. 22.

104 Lib. II. The Theater of Catholick
S. Hierom alleadgeth the fact of Alexander
the great in kneelling at the feete of Ioyda
the high priest of the Iewes.

3. So Iacob dyinge did blesse his chil-
dren, and adored the topp of his rodd. A-
dore yee his footstool. Which rodd did signi-
fie the holy Crosse. In the Apocalips it is
also said. I will make them come before thy
feete; which is mente of the Bishopp or
Angell of Philadelpha. Againe the Temple,
the Arcke, the Tabernacle, the Propitiatorie,
the Cherubins, the Alter, the bread of pro-
position was adored, and because Vigilanti-
us gaue not vnto the Saints and Images,
their due reuerence, he was condemned as
an heretick of the Church of God.

4. It was a custome of holy people to
adore great men, and Dauid adored Iono-
than fallinge downe vpon the earth. So
Abigall adored Dauid. Wee adore saith S.
Augustine, thole good people with Chariti-
e, not with seruitude. So Iosue adored not
the man that he sawe, but the Angell
which he vnderstood. Elizens hauinge re-
ceaued the new spiritt of Elias, did suffer
himselke to be adored of the children of the
prophets at the riuer of Iordan. Balaã ado-
red the Angel. Saule adored the soule of Sa-
muell. Abdias honoured Elias. Porpheri an
oldemie of Christiã religiõ, whom Iohn
Wicleffe did obiekt vnto the Church saith,
that against the olde lawe of God, shee doth
adore

Psal. 98.

Apoc. 3

Psal. 1. 6.

3 Reg. 8.

Iohn 7.

Hier con-

tra Vigi.

syno Ny-

centi.

Aug. de

ciuit. c. 8.

1. Reg. 10.

Jo. 7.

Regum 2.

Num. 11.

3. Reg. 18

1. 1.

adore the Angells, the lawe prohibitinge any adoration to be extended towardes any besides towards God, saying. *Deum tuū adorabis, & illi soli seruias*, vnto whome saincte Augustine answereth, that wee li-
 uing in this miserable peregrination, honor and reuerence the Angells, as the most blessed Citizens of heauen, neither doth the lawe of God prohibite the same, but rather commende it, the lawe only forbides that the due reuerence and adoration which is due to God, should not be transferred vnto any other creature, or that wee should offer sacrifice vnto it, which belongeth vnto God; which God did forbid the Hebrewes, sayinge. *Sacrificans dijs alienis eradicabitur*. He that offereth sacrifice to strāge godes, shalbe rooted out.

Aug. lib.
 10. de Ci-
 uis. Dei.
 cap. 20.

5. For wee must note, that the sence of adoring the creature may be considered either in the creatures themselues, or else as they be in the first patterne or example. Creatures in the first rancke as they are in themselues, they are neuer adored with that diuine honor, which is due to the Creator, and therfore the Image of any, or the Crucifix of Christ in it selfe, without a reflection made vpon the first paterne, or example that the same represēteth, must not be adored, or reuerenced either by externall ceremonie, or internall affection or cogitation, as no kinge doth euer reuerence the legate,
 but

106 Lib. II. *The Theater of Catholick*
 but only for the kinges sake as our learned
 diuines do auouch. Alexander. 3. p. q. 30.
 nu. 3. ar. 3. &c. 1. D. Th. 3. p. q. 25. ar. 3. 4.
 S. Castanus and others in that place. Albert.
 in 3. d. 9. ar. q. Bonauentura 3. dist. art. 1.
 q. 1. Capreolus. q. 1. ar. 1. cond. 2. & 3. and
 others: also the councell of Trent. sess. 25.
Decreto de sacris imaginibus, also the 7. gene-
 rall Councell beinge holden at Nisse doth
 declare the same action.

Amonius
Turrianus
Castro.
Alma.

6. Another reason that those learned
 Doctours do giue, is that the Image with-
 out the paterne or example, cannot be ado-
 red: *Nulla res inanima aut irrationabilis &c.*
 noe irreasonable, or insensible thinge with-
 out reason can be capable of any reuerence,
 worshipp, honor, or adoration: but the
 Image in it selfe without the exemplar, or
 reflection, or relation to it, is insensible &
 without life, therefore without the exem-
 plar, it must not be adored; For adoration,
 which is here meant, is accordinge to S.
Damasceen. oratione 1. de imaginibus pag. 5.
signum submissionis & honoris, a token of ho-
 nor, and submission, and as Anastasius Bis-
 hopp of Theopo. beinge alleadged in the
 7. councel. act. 4. Adoration is nothings
 else, saith he, then *Significatio honoris al-*
cui exhibiti veluti Emphasim 1. (symbolum) then
 an expresse signification of honor, or wor-
 shipp exhibited towards any, which ado-
 ration is performed by two meanes videl.

What
 adoration)
 is.

by

by externall tokens, as the inclination of the body outwardlie, and internall will, and affection inwardly: for the outward appearance of this honor must be correspondent to the inward affection, so as by one act of adoration, wee reuerence the Image and the exemplar, so as the Image cannot be reuerenced but by the example.

7. This is the sense, and meaninge of *August.*
 saint Augustine, sayinge, who will adore *de verbis*
 the purple robe of the kinge beinge not *Domini*
 vpon his backe, but when the kinge putteth *ser. 59.*
 it on his backe, he that will not reuerence
 the same with the kinge, shall incurr the
 danger of death. So in Christ I do not adore
 his humanitie alone, but ioyned to his
 diuinitie, and whosoever disdeyneth to a-
 dore the same, shall purchase the paynes of
 euerlastinge death, this saint August. This *Leont. in*
 is also proued by Leontius, related in 4. ac- *4. Dialog.*
 tion of the 7. councell, sayinge, *Si & ego &c. contra*
Iudaos.
 In adoringe the Image of Christ, I doe not
 adore the matter, or colour thereof, God
 forbid. But I adore the liuelesse charecter
 and figure of Christ. S. Hierom also hath
 the like speeches. Why do yow reprove vs,
 saith he that wee should adore the dumbe
 stones, and wood eaten of wormes? Do you
 esteeme them to be blinde, which by these
 thinges doe Contemplate the Lord of our
 faith? Doth not the Psalmist saye. Inclininge
 to the earth, wee adore his foote
 stoole

108 Lib.II. *The Theater of Catholick*
stoole which is the earth? And saint Thomas beholdinge the woundes of Christ, & the printe of the nayles, did forth with adore Christ, and so he did adore the creature with the Creator, sayinge. *Dominus meus & Deus meus.* My Lord and my God. And if the dishonor offered vnto his flesh redoundes vnto God, why should not the honor, done vnto the same flesh redounde also to the person of God, being aswel vnited in respect of the one, as of the other?

8. Neither is the humanitie of Christ onlie to be adored, but his Cribbe, his Crosse, and euery thinge that are ordayned to represent & expresse Christ vnto our vewe and vnderstanding. Wherefore S. Damascen. saith. *Adorandum signum Christi &c.* Lett vs saith he, -adore that which representeth Christ, wher his signe shall be, there Christ himselfe wilbe. Let vs therefore adore euerie thinge that are adioyned and adiacent vnto him, vnto whome herein wee yeld the reuerence. And therefore this holie sainte saith, that Christ is present where his signe, or representation is. And although he be not in bodie vnited vnto the Crosse, or vnto the Cribbe, or vnto the nayles, as he was when he suffred vpon them, yet by a speciall eminent vertue diffused into them, they shewe and declare his presence more, then any other thinges, and are expresse signes and tokens ordained, and instituted

to expose Christ to the vewe, and consideration of the deuout christian, betwixt whome and the harte of him that doth adore them, ther is both vnion and relation, different from any other thinge.

9. You will say with Iohn Witcleefe, that we ought not to worshipp any but God: In Enchiridion.

Quia solus Deus adorandus. S. August. doth answere you in his Enchirid. Imo, saith he, *solus Deus colendus est, & tamen homo colendus & terra colenda,* and in another place he saith, *Soli Deo, honor & gloria:* vnto God alone be honor and glorie. Euen as the heate of the fire though the wood be neuer so much cannot be infinite, that is to say, it can not be so much but it may be more, & more, so the adoration of honor that is giuen to any creature cannot haue any proportion with the adoration due vnto God. And although he should adore a thing more then he should haue done, it is not materiall, for a false adoration is nothinge as saincte Paul saith. *Idolum nihil est.* Therefore wee must consider, that the word (*Solus*) alone, or onlie accordinge to the sense of the scripture, and the interpretation of the Catholique Church, doth exclude thinges of another kind, for that thinge which is proper to that alone, cannot be common to manie, neither doth it expell all other thinges in another fashion, *vt solus Deus adoretur,* that God alone should be adored with that kinde

*De ciuit.
lib. 10.*

110 Lib. II. The Theater of Catholick
kinde of adoration which is Latria, which
is onlie due to God, and not to any creature,
and soe nothing in that kind of adoration is
adored *per se*, videlicet in it selfe as God, as
in the Hymnes of the Angells, the Church
doth sing of Christ: *Tu solus Sanctus, tu so-
lus Dominus, tu solus altissimus, Iesu Christe.*
Thow only art holly, thow onlie art Lord,
and thou only art most high, but the Father
and the holy ghost are included in that kind
of adoration, and as S. Augustine saith: *Non
est cui alteri*, none can challenge vnto himselfe
that which Virgilius translated out of Sy-
billa her verses.

*Te Domine, si qua manent sceleris vestigia
nostri,*

Irrita perpetua, soluent formidine terras.

By thee alone wee be released
From dregs of filthie sinne.

And eke the earth receaued peace,
From foe, and dreadfull feind.

10. Although God is said to be, only
good, onlie holie, only Lord, the onlie giuer
of grace, all these perfections, and attributs
be giuen vnto him, *per essentiam, & per se, &
per naturam suam independenter ab omni alio;*
by his essence, nature, and beinge indepen-
dent of any other, yet there are manie soe
called, videlicet, holie, Lordes, &c. who
are so called, not by nature or essence, *sed
participatiue, & dependenter ab auctore gratia,*
but haue the same grace dependinge of God,
and

and so are made partaker of his grace, and iustification, of which iustification, God is the vniuersall, & efficient cause. The bloode and passion of Christ, is the meritorious cause, the Sacraments are the instrumentall causes, the Priests are the administeriall causes, and gods glorie is the finall cause thereof. And although God is said to remitte sinne, because as the Philosopher saith. *Illi tribuitur actio, à quo dependet operandi virtus*, he is the worcker of the act, by whose vertue, and influence the same proceedes, yet other causes do concur for the remission thereof in their owne kind, and operation, although god hath the cheefest stroake therein, of whome those causes principallie do depend, and so wee adore God with the word *Latria*. And as God doth communicate his goodnes vnto good men, and holie people, and neuer doth ymparte vnto them the excellencie of his goodnes; so wee neuer giue vnto them the excellencie of *Latria* which is diuine adoration, but wee giue vnto them, accordinge to their goodnes correspondent titles of woorshipp, and reuerence. So the holy Saincts wee worshipp with the stile and title of *Dulia*, which accordinge to *S. Thomas, est obseruantia qua maioribus honorem deferrimus*. Is an obseruation by which wee offer honour to our elders, and betters, by which wee reuerence the Saincts in God: for he that honors the Mar-
tyr

1. 2. q. 102.
q. 103.

112 Lib. II. *The Theater of Catholick*
tyr in God, doth honour God in the Martyr.
The blessed Virgin is honored by the title
of reuerence which is called *Hyperdulia*, *quod*
idem est, quod excellens & eximia dulia, because
that as in meritts of grace, and sanctitie,
beinge the mother of him. *De cuius plenitu-*
dine nos omnes accepimus; frō whose fulnes all
grace did springe into the world, she excee-
ded all the creatures that euer were: so her
honor, and respect of reuerence ought to
excell the honors and reuerence which
wee exhibite to any other creature whatsoe-
uer.

11. *Ioannes Catacuzenus in Apologia. 3. &*
4. contra Mahometanos, credimus inquit. Wee
beleue saith hee, that no man like to Marie
was euer borne nor euer shalbe vnto the end
of the worlde, & though accordinge to hu-
mane nature shee is inferior to the Angells,
yet accordinge to her holynes, and sanctitie
she surpasseth the Angells. S. Epiph. saith,
that by the misterie of the Incarnation she is
more honorable then all other saints.

Epiph.

heres. 79.

S. Bernard in *sermone 1. de natiuitate beata*
Maria & 1. de assumptione, doth call her Aduo-
cate of the Church, calleth her *spes nostra* our
hope, as also the same S. Bernard: *ser. illo. 1.*
de natiuitate. Holie Ephrem in *oratione de*
laudibus Virginis gaudium & salutem mundi
ipsam esse pradicat. And though these titles
of honor may seeme proper vnto God, yet
there are other titles due vnto God, and so
proper

proper vnto him, that they can neuer be
 giuen to any other, as that God is infinite, *Naz. in*
 omnipotent, and eternall: there are other *tragedia*
 titles which are common to God, and his *de Christo.*
 saincts, as the title of Pastor, Maister fun-
 dation, and rocke, which are not accomoda-
 red to the blessed Virgin.

12. Where you say that wee comitt
 Idolatrie in giuinge all these titles of honor
 vnto the saincts in reuerencinge their relicks
 and so you call Images Idols, Epiph. doth
 answere such people, sayinge. *O insanientem*
linguam, quam instar machete veneno imbuta
possident. O furious and raginge tounge,
 which is like a sharpe poisoned sword,
 which calles the deuout and innocent faith
 of Christians, Idolatrie. No Chbistian vn-
 der the heauens did giue the worshipp of
 God which is called Latria vnto any image.
Latria nostra, saith he, *in spiritu est:* our adora-
 tion is in spirit. Eph. tomo 4. & 2. contra
haereticos. S. Aug. lib. 20. contra Faustum ar-
 guit, *si per cultum qui Latria dicitur &c.* If as
 S. Aug. doth argue against Faustus, how by
 the adoration of Latria which is due vnto
 God, do wee serue rather the creature,
 then the Creator, when our purpose, and
 meaninge is to serue God therein? For our
 thought therein beinge referred to God, &
 not the creature, wee honor God only,
 and not creatures. And therfore he is con- 7. Synod.
 demned as an heretique in the 7. generall

114 Lib. II. The Theater of Catholick
Councell, that calls Images, Idolls. *Qui pe-
nerandas imagines idola appellant, Anathema
sit.* Whosoever calls the venerable Images,
Idolls. Lett him be cursed.

Read the
26. of Le-
uis. wher
idolum is
said: Non
facies vo-
bis idolū.

13. Origenes declaringe that of Exodus.
Non facies tibi sculptile, which the 70. called
Idolon saith, *aliud est facere idolum, aliud
similitudinem*. It is not all one to make an
Idole, and the likenes of any thinge, for an
Idole doth represent a thinge vnto vs o-
therwise then it is, as the Gentiles made
an Idole of the Image of Iupiter, thinking
him to be God, which he was not. An Idole
is such a thing as is not God, & is reueren-
ced as God, whether it be a similitude or
any thinge, which wee thincke to be God.
But an Image is the similitude of any
paterne, or exemple, which if that simili-
tude doe represent vnto our vewe, any
thinge worthie of veneration, is reuerenced
and honored with the example: so as an
Image is not a verie similitude, but which
is putt, and ordayned to represent and ex-
presse this thinge or that thinge and ther-
Thomas Waldésis saies, *Idolum à dolo dictum
est*, that is to saie of deceite.

Tomo 3. de
Sacramen-
talibus.

14. Doctor Sanders doth saie, that the
old heretickes, Marcionists, and Manychies,
after the Euthichians were the first
ympugners of Images, imiratinge herein
the Hebrewes, Sarrecens, Gentiles, and
Samaritans, as Heretiques doe. Amongst
the

the Emperors the first that opposed himselfe against Images was Phillipp, as Paulus Diaconus doth relate in his life: this Emperor beinge at Constantinople, did see a picture, wherein was written the acts, and monuments of the 6. generall Councell, which he comanded to be taken awaye, in which Councell there was two wills defined in Christ; this is related by Paulus Dianius. Next vnto him was Leo Isauricus, who by the instigation of some Iewes, comanded Images to be broken, as Paulus, Zonarus doth relate, and so he is called Leo the Image breaker, his sonne called Constantinus, Capronimus, did the like after him Leo Armenius the Emperor. So in France the Albigenes certaine Herericks in the tyme of Pope Innocent the third, and Frederick the second Empéror, waged warre against Images. After them Iohn Witcliffe Anno 1372. and now in this last miserable age Iohn Caluine lib. 1. institut. cap. 2. said that in the first 500. yeares, there were no Images in the Temples of Christians. How false it is, lett the Reader peruerse *Eusebius lib. 3. & 4.* of the life of Constantine the great, who saith that there were great stoare of Images in the temples that were made by Constantine the great, *Sozomenus lib. 5. cap. 20. Nicepho. lib. 5. c. 30.* doe write, that the Image of Christe in the time of Iulian the Apostate, was brought

116 Lib. II. The Theater of Catholick
 into the temple by the Christians, see Ter-
 tullian. in lib. de pudicitia. Naz. ad Olympium.
 Damasc. in vita Siluestri. Basil. in vita Bar-
 laam. Chrysost. in missam, quam Erasimus lati-
 nam reddidit. Euodius lib. 2. de miraculis S. Ste-
 phani. Prudentium in libro de sancto Cassiano.
 Paulinum epistola ad Senerum. August. lib. de
 consensu Evangelistarum cap. 10. and a little
 before him, Carolastadius in this heresie
 was the first that opposed himselfe against
 Images.

15. That there were manie Images of
 Christ from the beginnunge of the Church
 it is well knowen, and in the life tyme of
 Christ himselfe there were two Images. The
 first himselfe takinge a napkin, & rubbinge
 his face with all, in the which he drew
 his owne picture, and did send it to the
 kinge of Edeffa, called Abagarus, which to
 this day is kepte in a certaine Church. Of
 this verie Image Euagrius makes mention
 and Damascenus, and Symon Metaphrastes,
 and others who also doe confirme the said
 historie to be true, as Stephen and Iuo doe
 declare 4. parte decreti cap. 83. and Adrian
 in script. de imaginibus ad Carolum magnum.

16. The second was the picture that
 the wooman of Paneades made, after that
 shee was heald from the yssue of blood, in
 token of her thankful minde for receauinge
 such a benefitt. And as manie, receauinge
 great benefitts of great potentates, in remem-
 bringe

Euagr. li.
 4 cap. 26.
 Damasc.
 oratione 1.
 de Imag.
 Metaphr.
 in vita
 Constanti
 Leo in 7.
 Synod. acti
 4.

bringe their benefactors, they put vpp, and keepe their pictures in their howses: so the Church of Christ, which ought to be most thankfull vnto Christ for sufferinge death for her, doe embrace and putt vpp his picture in her Churches, and Chappells. Of this picture *Eusebius*, *Sozomenus*, *Damasc.* and *S. Gregorie* make mention. It is also recorded that in the Vatican Librarie at Rome in hande writinge, in the tyme of *Tiberius* Emperor this Image was brought to Rome.

17. Also it is recorded by *S. Athanasius* that the Image of Christ which was made by *Nicodemus*, beinge brought by a Christian to a Cittie called *Beritho* in Syria neere *Antioch*, was crucified by the Iewes in hor- rour, and hatred of him, (whom the same did represent. This historie is avouched in 7. *Synd. act. 4.*) and euen so hereticks doe now in the countries where they rule, wher with their cruell hâdes, prophane thoughts, and blasphemous acts, they pollute, defile, deface, cast downe, burne and massacre all sacred Images, and reliques, as the Iewes haue don at *Beritho*, and in all places where they can laye handes vpon the Image of Christ. Was not that a most lamentable pre- sident comitted at *Showards*, alias *Swards* in *Ireland*, within six miles of *Dublin*, by one *Hewson* an English minister of that vil- lage, in the first yeare of the kinges raigne,

118 Lib.II. *The Theater of Catholick*
in the Monthe of Maye, who rushed vehementlie vpon one of the village called Horishe, and tooke from him the Crucifix, which he held in his handes, and did hange the same vpon a gallous, nor in despight of the Catholiques, as he himselfe said, but rather in hatred of him the same did represent, writing this poesie. Helpe all strangers, for the God of the papistes is in dāger: the poore man Horish bringinge with him the said picture so defaced by the said minister, that it was a pittifull thinge for a Christian to behold the same, went before the Councell of estate of that miserable Countrie, & tould them the dishonor offred by such a base fellow vnto the Image of Christ. One of that Councell called Sr. Gessfrie Fenton Secretarie to the state, insulted vpon the poore fellowe most furiouslye, snatched the Crucifix from him, and cast it on the ground vnder his feete, and the poore fellowe for complayning against the said minister of that abuse, was cast into pryson.

18. The said Sr. Gessfrie Fenton did sett a poore fellowe on the pillorie in the markett tyme at dublin with the picture of Christ about his necke for carienge the same before a frind of his that was dead at that tyme. Loys de Perussis in his booke, *discours des guerres*, writinge of those tumultes which were stirred vpp by the Hugonores

gonotes in France aboute Auignon in Province, reporteth that in one place they tooke an Image of the Crucifix, bound it vpon an Asse backe, and so went leadinge the Asse whippinge and scourginge the Crucifix through the Towne. I aske of this sorte of people, if any should hange the kinges picture vpon the gallous whether he should incurre the kinge and his subiects ill will, or no, yea and perhaps suffer death for soe doinge, referringe herein the iniurie, and indignitie of abusinge his picture, to the kinges owne person? I praise was it not the cheefest article against O Roerke a noble man of Ireland, as you may read in the Chronicles of England, that he was charged that he did hange Queene Elizabeth her picture at a horle tayle, so as the said noble man was hanged drawen and quartered at Tyborne Anno 1592. and he that hangeth Christs picture, shall rather be sauored, and countenanced then punished for the same, and poore zealous Christians for findinge fault with him, or for declaringe their grieffe for that indignitie shalbe be afflicted. Woe be to that age wherein this wicked fact is done and suffred with ympunitie. Was not the people of Thessalonica punished by the edge of the sworde of the Armye of the Emperor Theodosius the great, for that they at their gate in despighte of the Emperesse did hange her picture, for which that

120 Lib. II. *The Theater of Catholick*
 holy Bishopp S. Ambrose did excommuni-
 cate, the said Emperor. All these Princes
 did esteeme the iniurie done vnto them-
 selues, which was done vnto their Image: for
 in Persia they haue this custome, what pu-
 nishment they inflict vpon malefactors, the
 same they ympose vpon their Images, and
 as the Image of God or his sainsts, or their
 relicks, is not capable of honor, or estima-
 tion, but all the honor due vnto the same is
 related and referred vnto the example, or
 paterne: so the iniurie, or irreuerente hand-
 ling of them, redoundes also vnto them:
 this is proued by Nicephorus the Patriarch
 of Constantinople in *dialogo cui titulus est*
orthodoxus, as Turrianus translated, *Liquet*
Christum &c. It is lawfull for Christ to be a
 patterne, or example of his owne Image,
 forasmuch as in all things he ought to re-
 semble his brethren: although it be not
 written in plaine woordes; and when the
 Heretique shall aske, where is it written,
 that wee must adore the Image of Christ?
 I answer, that in the same place it is writ-
 ten, where wee read that wee must adore
 Christ, seinge his shape and likenes is in-
 separable from himselfe.

Turri. lib.
1. pro cā.
apost. c. 25.

Sand. li. 2.
de imag.
cap. 1.

19. And as D. Sanders said, as dead
 things haue there denomination from the
 the things vnto which they haue their re-
 ference, or relation so such things vnto
 whome any sanctitie belongeth are called
 holie.

holie. *Terra in qua stas locus sanctus est*, Dies *Exo. 3. 12*
Pascha. Easter day his called holie. Saint *Exod. 28.*
 Paule called the Scripture holie; in as much
 as it is holie wee must reuerence it, foras- *1. Tim. 3.*
 much as veneration is due vnto holynes.
 And so the Angell said vnto Moyses. *Terra*
in qua stas &c. the land whereupon you
 stand it is called the holie land, and ther-
 fore he bid him to put off his shoes in to-
 ken of reuerence. And so as thinges with-
 out life, cannot be called holie, but in or-
 der, reference, or relation to another, and
 being ioyned with him, vnto whome ho-
 nor is due can be, and ought to be adored,
 as S. Paule saith. *Cui honorem honor &c.* Let
 vs giue honor, vnto whome it is due: Euen
 so in the same order, and obseruation, Ima-
 ges are holie, and venerable, when they be
 referred, and related to their examples, for-
 me, or patterne with which only they are
 to be adored, no otherwise then the Image
 of the kinge is reuerenced for his maiestie:
 therefore the Image of the saint, for his san-
 ctitie is to be reuerenced.

Turria. li.
1. epistolis
Cano.

20. The venerable vse of Images is pro- *Sigib. An.*
 ued by the canons of the Apostles, by the *1733.*
 52. cannon of the sixt generall councill, by *Amoi. in*
 the Romane councill vnder Greg. the 3. as *animalib.*
li. 4. c. 67.
Sigibertus setts downe, by *Amoinus*, *Ado-*
nienensis, *Regius in suis Chronicis*, Anno 766. *Emil. lib.*
 by *Paulus Emilius*, by another councill at *10. de ge-*
 Rome vnder pope Stephen. 3. as *Sigibertus* *ssis fran-*
cornu.

setts

122 Lib. II. *The Theater of Catholick*
 setts downe, *Aenead.* 2. lib. 1. by Sabel-
 licus *Aenead.* 8. lib. after all these councells,
 the same is proued by one of the 7. generall
 councell of the world, which was the 2. of
 Nice. of which *Paulus Diaconus*, *Cedrenus*,
 & *Zonaras*, & *Photius Patriarche* who in this
 councell was the Popes Legate, and the le-
 gates of three Patriarches, Alexandria, An-
 tioche, and Hierusalem, and the Patriarche
 himselfe of Constantinople. This is proued
 by the councell of Trent. *sess. 25. in decreto*
de reliquijs.

21. This is proued also by the miracles
 that God doth daylie worcke by the Ima-
 ges, and reliques of his saincts, by which
 miracles. S. Iohn Chrysostome amoungest
 other argumentes proues the God head of
 Christ, for had he not bene God, how could
 his Image and the Images of his saincts do
 such wonders, as the Image of Christ which
 was peirced with a launce in dishonor of
 Christ, cast forth pesentlie streames of blood
 as S. Athanas. and Leontius setts downe,
 how the Image beinge thrust with the
 launce of a Iewe that dwelt at Beritho a cit-
 tie nere Antioch, did the like; he recordeth
 moreouer the miracles of Cosma & Damiā;
 other miracles are recorded in the 7. 2. ge-
 nerall councell *actiōe* 5. and that miracle
 which Eusebius. lib 7. cap 9. de Homor-
 rissa which our Lord healed, who made the
 picture of Christ in token to remember
 him

Ath. lib.
de passio-
ne Imagi.
Christi
& Leont.

Act. 5.

him for his benefitts, vpon the place where the picture was, there grewe an hearbe which did reach vnto the hemme of the Image, which did cure all diseases. Sozomenus saith, when Iulian the apostate did remoue the Image from that place, and put his owne picture in the rome, a fyrie flame came from heauen and cast of the head thereof. But what should I register old examples, when wee haue so many daylie at home before our eies?

Sozo lib.
cap. 20.
Theoph.in
c. 9. Mas.

22. When the earle of Essex tooke the castle of Cahire in the Prouince of Mounster in Irland, one of the gallants whome he left in garrison therin, went to a dissolued monasterie in that place, cast downe, and burned the Image of our Sauour Christ, the next night after he was cast into madnes, and cast himselfe, headlonge from the toppe of that castle downe into the riuer that runneth vnderneathe. In the towne of Yonghull in that prouince 3. soldiers that were there in garrison, one serued vnder Captaine Peers, another serued vnder Captaine Tanner, another vnder Sr. William Morgan a welsh knight, which were lessthere in garrison in the warres of Gerrot Earle of Desmond, did insult vpon the holie Roode that at that tyme stode vp in the Abbey of S. Dominicke, which is called in that Towne the North Abbey, and castinge it downe did burne the same in the markett

An. 1600

Godes punishment
inflicted
vppon
Image
breakers

2. of them
were caled
Clough &
Poed.

markett place of that Towne. One of the principall actors therin was taken with a raginge madnesse, by which, he was so tormented, that he could neuer sleepe or take any rest, cryinge out and sayinge, that the holie Roode was following him, of which furie he died at night tyme in the streete. At Yonghull within a seauennight after that cursed fact, his second companion died, eaten vp with lice and vermine. The third was kild by the earles sentinelle in a sallie out of that Towne, and all this happened within one seauē night: which I proteste to be true, & wherof many liuing yet in that Towne were eye witnesses.

23. In the countie of Wexford in a countrie there called the Morrowes, in a certaine Church dedicated to S. Iohn Baptist, called Castle Elice, one Sr. James Deuereux an apostate priest keepinge court there, for the Bishopp or superintendent of that Diocesse, and findinge the Image of that glorious saint at the alter (for the Caluinian prophane Common table neuer came to that place) and feinge the poore people offringe little pence, and beades vnto the Image, ranne to the Image in a rage, saying what a superstition is this, and threw downe the Image : and thinckinge to carry it out of the Church, he was presentlie strooken dead vpon the ground, nor neuer went out of the church-yard of that Church; And
with

with much a doe could any abide to stand by him, when he was stript of his apparell to be buried, by reason of the loathsome stincke, and smell that issued from him: this is most true, as all that countrie can auouch, being done in such a generall assemblie, of which many of the best sort are yet liuinge to testifie the same, and happened in the yeere anno 1600.

24. I could bringe many examples that do dailie happen, as the Catholicks can tell, and the Protestants do dailie see before their eyes. *Sed vt videntes non vident, & audientes non intelligunt.* But you are those of whome our Sauour saith, seinge you doe not see, and hearinge you doe not vnderstand, you may saie with the Prophett: *Defecit in me virtus mea, & lumen oculorum meorum non est mecum.* Grace doth fayle you, and the power, or sence of seinge is not with you, and although many of you haue with no lesse despightfull indignitie then Samaritans, Jewes, and Mahometts with your cursed handes, and blasphemous lips, polluted, and defaced the Image of Christ and of his Saints, and haue not receaued condigne and worthie punishment in this life, yet you ought not to bragge of godes mercie, in sparinge you, for as S. Augustine saith, if God should punish euerie wicked man in this world, it should be an argument for you, that there is not a place of punishment for

126. Lib. II. *The Theater of Catholick*
 for transgressors besides this world, & there-
 fore he doth not inflict punishment vpon
 all in this life, but reserues the same vnto the
 other, that wee may assure our selues, that
 our wickednes and trangressions, which
 wee our selues do daily perpetrate and prac-
 tize, and which are rigorously punished in
 others, shall not escape the damnation of
 godes iudgment, whose mercifull forbea-
 ringe with vs will increase his wrathe, and
 augment our woe, which wee ought to
 preuent by other mens ruine.

*The man-
 ner how
 to reuerē-
 ce Christ
 his Image.*

25. The manner how to reuerence
 Christes Image, Gregorius lib 7. as Vasquez
 Cites in his second booke *de adoratione,*
disputatione. 8. cap. 13. and in the councell
 of Rome vnder Pope Stephen the 3. his
 wordes be these. *Et nos quidem &c.* We tru-
 ly, saith he, not as it were before the diui-
 nitie, prostrate our selues when wee come
 before the Image of Christ, but wee doe
 adore him, which by the Image, either in his
 birth, passion, or sittinge in the Throne of
 Iudgment wee contemplate, and behold.
 Read the verses which Sabellicus wrote l. 8.
Æneade 8. and as some do thincke were cō-
 posed in the 7. generall councell and are
 written with letters of gould at Venice
 ingraued in an old wall.

*Nā Deus est, quod imago docet, sed non Deus, ipse
 Hanc videas, sed mente colas, quod cernis in ipsa.*
 Christe picture humblye worshipp thou,

Which

Which by the same doost passe,
 Yet picture worshipp not but him,
 For whom it pictured was.
 Nor God, nor man this Image is,
 Which thou dost present see,
 Yet whom this blessed Image shewes
 Both God and man is hee.
 For God is that which the Image shewes
 But yet no God it is.
 Behold this forme, but worshipp that,
 The minde beholdes in this.

26. The same doth Hieronimus Augustus sett downe. *Hic est colendi modus, publicis concionibus sedulo inculcandus*, this is the order of reuerencing Images, and in pulpitts wee must inculcate the same to the people, that by the Image wee maye worshipp in spiritt, and trueth, and eleuate our mindes and wills excitated by them to God, and to direct our prayers, and petitions vnto him, and to his holie Saints. Where wee must consider, that wee ought not to giue the prayes of the patterne to the Image, neither thinck the same capable of any prayers, for it being a dead thinge, it is not capable thereof; and although the Church in the passion Sunday hath these wordes.

O crux aue spes vnica

Hoc passionis tempore,

Auge p̃ys iustitiam

Reisque dona veniam.

O Crosse of Christ, our onlie hope, and
 healpe

healpe in tyme of neede, In tyme of these bitterpaines vouchafe, to helpe vs with releefe, the godlie to confirme in grace and sinners to forgieue. Wee meane not to apply to the Crosse it selfe, but vnto Christ figuratiuely, *per figuram prosopopeiam*, which is common to poets and Orators. When wee speake to dead things in the person of the liuinge; and also by the figure called Metonymia, when the Crosse is taken for Christ, *vt continens pro contento*, as the author of the Crosse for the Crosse it selfe; so that to the Image it selfe, our petition hath noe relation beinge not capable thereof. And therefore the councell of Trent saith, that in the Images themselues there is no vertue or excellencie for the which they should be reuerenced, or praide vnto; or that wee should repose any hope in them, neither sacrifice is offred to Images, which can be offred to none but to God, for it is a protestation of the omnipotent power and maiestie of God as he is the author and Lord of all, neither are oblations properlie offred vnto them, because that oblation is offred only to God vnto whome all sacrifice and oblations do belonge, as S. Thomas 2. 2. q. 85. ar. 3. and 3. teacheth. And although the 7. generall councell hath these woordes. *Merito nos ad Imagines reuerenter accedere debemus oblationibus suffultum & luminarium*. Wee ought to aproach reuerent-

3^{ess.} in
decreto de
Imag.

7. Synod.
4th. 9.

lie before the Images with oblations of incense, perfumes and lightes. The holie doctōr did not thinke those thinges to be properly oblations as they were offred vnto Images, neither that generall counsell saith that the oblations should be offred to Images, but saith that wee should approche before Images with oblations: for the counsell intendeth, that those oblations offred vnto Images should be properlie offred vnto God, vnto whom principaly they haue their reference, and not vnto Images, vnto whome adoration and not oblation belongeth, vnles you will call those thinges that are offred before Images *Donaria*, videlicet giiftes which are hanged about Images.

Whether Papists do committe Idolatrie, in worshippinge the Crosse of Iesus Christ.

CHAPTER VI.

1. **T**He first heresie touchinge the adoration of the Crosse, was of Claudius Bishopp of Thaurum, as Iuo Carnotensis auoucheth. The second heresie was, of a certaine sect called Paulician, as Phorius the Patriarck doth alleadge, and as *Euthimius in sua panoplia*, declareth. The third heresie was, in the time of S. Bernard, by one Pe-

130 Lib. II. The Theater of Catholick
trus Brius, against whome Petrus Clunia-
censis did write. The fourth was, of those
that followed Iohn Wicleeffe, as *Thomas*
Waldensis declares, homil. 3. cap. 160. The first
heresie was, of Caluine in his booke of In-
stitutions the 11. chapter q. 7. his argumēt
is. The crosse of Christ was the instrument
of the greefe & death of Christ: therefore we
ought not to honour the same, neither the
reliques of his other passions. This Caluin
was he, who threw downe the Image of
Christ, and permitted his owne Image to
be reuerenced and worne about mens nec-
kes. And when a certaine familiar frind of
his owne, tould him that the people did so
ymbrace his Image; he answered him scof-
fingly and said. If any man be offended ther-
with, ether let him not behold the same, or
lett him pull out his eyes, or goe hange
himselfe.

2. Wee for our parts do not reuerence
the Crosse of Christ, in respect of the tor-
ments of Christ, and of his paynes, but as
those torments and passion were a remedie
for mankind, and a sacrifice gratefull vnto
God; as also an euident argument of his
affection, loue, and charitie towardes man-
kinde, and as the Crosse was the standarte
of our redemption by which he destroyed
him, *qui mortis habuit imperium*, that had the
comand of death: *pacificans omnia sanguine*
crucis, appeasinge godes wrathe by his death
vpon

vpon the Crosse, which he conceaued against mankinde. Caluine herein doth imitate Iulian the Apostate, who objected vnto the Christians the adoration of the Crosse, sayinge. *Crucis lignum adoratis, imaginem illius in fronte, & ante domos pingentes*. Yow adore the crosse of Christ, you make his Image in your fore-head, you paint his picture before your howses: who therefore may not whorthilie hate your wisest men, or pittie your ignorant and silly sorte, who at length are fallen into that callamitie, that hauing forsaken the eternall God, you passe vnto a dead Iewe, thus far the said Apostate, against the Christians. *Apud Cyrill. Alex. lib. 6. in Iulianum.*

3. As for the catholick doctrine it doth teach, that not only the crosse, in *qua Christus mortuus*, sed *quacumque crucis figura &c.* in which Christ suffred, but any other figure of the crosse, is to be honored & reuereced: this is proued by the seuenth generall counsell the 2. of Nice. act. 7. where the counsell defined honor, & reuerence to be giuen to the tipe and forme of the holie Crosse, much more to the Crosse it selfe, for both of them are the signe of Christ crucified. This is proued by S. Paule, sainge. Christ wyped out the hand writinge of decree that was against vs, and the same he hath taken awaie, fastning it to the Crosse, and spoilinge the principalities and potestates. And in the first

2. Coloss.

1. *Epist.*
Coloss.

1. *Pet.* 3.

epistle he saith, he reconciled all thinges by himselfe, pacifyinge by the blood of his Crosse, I meane his death which he suffered vpon the Crosse. And as S. Peter saith, Christ himselfe did beare our sinnes in his bodie vpon the tree. Why should not then that blessed Crosse be reuerenced, as the sacred Altar of that sacrifice, & the instrument of so great a triumph and redẽption? And as Leontius said, any thinge that belongs to our father or freind whome wee desire to behold, wee reuerence and esteeme, and wee kisse the same, yea sometimes with weeping eyes, why then should not wee also with reuerence kisse the tree and Crosse, which was the instrument of our redemption, and approach vnto it with weeping eyes? If a caprayne had frought a combate for the common wealth, the ensigne or standart by which he had overthrowen his enemies, would be houlden for a great monument, and why should not the standart of Iesus Christ be highlie reuerẽced by which he hath overthrowen that enemye of mankind, and obtained victorie against the power of Sathan? *Triumphans eos palam in ligno &c.* as hath bene written in the old greeke translation, bringinge the Princes of darknes in a triumphinge manner, vnder the standart of the Crosse?

Cywill.
Epist. ad
Corinth. 11.

4. This reuerence belonging to the holie Crosse is proued by the inuention thereof

thereof by S. Helena as S. Cyrill of Hieru-
salem S. Ambrose. Chrysost. Rufinus Paulinus,
Sulpitius, Socrates lib. 1. cap. 17. 1. Iustinianus
imperator in nouella constit. 28. do write. Truly
had not that holie Crosse bene worthie of
reuerence and honor neither Helena should
haue bin moued with diuine inspiration to
search for it, neither by godes diuine pro-
vidence should shee haue found it, nei-
ther yet in the findinge of it, those miracles
should euer haue byn wrought, as alio
since in all ages as the holie doctores doe
auouche. Damascenus, Cyrillus. Hierosolimita-
nus. Nyscenus, Paulinus. Chrysostome. Homilia
quod Christus sit Deus. in. 5. Homil. Hierom epist.
17. which not only made mention of the
Crosse, but of other relicks of Christ. S.
Gregorie in the 7. booke epist. 126. did
send a parcell of the Crosse vnto Recaredus
kinge of Spaine. S. Augustine doth testifie
that a parte of the earth of the holie land,
beinge brought into Affricke, did great mi-
racles. S. Ambrose doth declare that one of
the Nayles of Christ his Crosse, was fixed
in the helmett of Constantine the great, the
same is testified by Eusebius.

5. The veneration of this Crosse, is
proued by the wonderfull victorie gotten
by Heraclius the Emperour in recoueringe
the holy Crosse from the Persians, which
whē it was restored to its former place,
many miracles were wrought thereby, as

gust. Amb.
de obitu
Theodo.
Chris. ho.
84 in cap.
9. Ioh. f.
Ruf. li. 12.
hist. c. 7.
Euseb. l. 11
Paul. Epist.
11. ad Se-
uer. Sulp.
l. 2. sacra
hist. c. 18.
Theod. l. 1
hist. c. 18.
Sozom. l. 2
cap. 1
Damasc. 4
de fide. c. 11
Cyrill. 10.
c. 13
Nysse. in
uita Mar-
cine seror.
Paul. 2 p.
11. Hiero.
Aug. l. 12.
de ciui. c. 3
Amb. in
orat. de u-
bitu Theo.
Euseb. l. 1.
uita Cost.
cap. 25.

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In vita
Heracly.

Mat. 24.
Cyrill.
Aug. ser.
130. de
tempore.
Damasce.
l. 4 ca. 12.
Cypri li. 2
ad Quir.
cap. 1. &

Amb. ser.
56.
Ruf. li. 12.
hist. 2.
cap. 29.

Paulus Diaconus, Zonaras, & Cedrenus make mention, and Sigibertus in *Chronica*; for which cause the feast of the exaltation of the Crosse was instituted by the Church: Again the signe of the Crosse is proued by S. Mathewe in the daie of Iudgment, the signe of the Sonne of man shall appeare, as Origines, Chrysostome, Theophilactus, Euthymius, Hilarius, Beda, Cyrill. Hieroso. & S. Aug. doe declare, and all the rest doe testifie the same. S. Cyprian doth teach, that the signe of the Crosse is so expedient, as in old tyme the signe Tau. Ezech. 9. which place S. Hiero expoundinge saith, that in the beginnunge the letter Tau was like a Crosse. Origines, Tertulian, and Cyprian holde, that such as were liuinge in any battayle, were sett downe by this letter T. and such as were dead were described by this letter. O. The reuerence of the Crosse is proued also, by the reuerence that Constantine the great, and other Christian Emperors did exhibite towards the same, as stamping it in their monies and gould, puttinge it in their ensignes, carryinge it before them, and as holie Doctors doe say, that in thinges naturall it is of great vertue, as *Iustinus Apologia. 2.* *Ambr. ser. 56.* for the signe of the Crosse serueth to the mariners to saile, to the birdes to flie, and as Rufinus doth write, the figure of the Crosse with the Egyptians in their Hieroglyphes, doth signifie life euerlastinge.

6. And

16. And wee must obserue, that when wee expresse the signe of the Crosse vpon any thinge, wee doe not meane by that signe, to ympart any vertue vnto the same, but only by the signe of the crosse expresse vpon the same, wee implore the helpe of Christ crucified, soe that it is an impudent lye of Heretiques to say, that the signe of the crosse is superstitious. Heretiques cry against the catholique church for makinge the signe of the crosse or the picture of Christ, saying. Confusion be to all those that doe worshipp any engraueu thinge, & *qui adorant sculptilia*. I answere that it is ment to worshipp it as God: and so, Calsiodorus doth interpret it an Idoll or to make an Idol of it. For as in the Tēple of Salomō there were pictures & grauen Images: soe in the Tēple of the Christians; yet neither the one nor the other are Idolls, for the picture of Christ & of his Saincts, of which we doe not make godes, are but signes to bringe vs to remember the true God. If to painte the picture of Christ were Idolatry, why should S. Luke, *Comes Sancti Pauli in euangelio*, the fellowe of S. Paule in the ghospell, painte both the Image of Christ and his Mother as wee reade in the fourth booke of the Sentences ca. 5. and as learned Saincts doe write? *Damasceus* said as *Thomas Waldensis* reportes, *Accepimus, Lucam Euangelistam &c. of Christ.* Wee haue receaued, that Luke the Euan-

I 4.

S. Luke
painted
the Image
of Christ.

gelist

painted Christ and his mother, and that
 the famous Cittie of Rome hath the same
 picture. Origines declaring in his 8. homilie
 vpon Iosue, how that the kinge Hay was
 haged vpon a double tree, saith. It follow-
 eth that the crosse of our Lord, was a double
 crosse, the one a visible crosse, wheron
 the sonne of God was crucified in flesh:
 the other was an inuisible crosse, wheron
 inuisibly the diuill with all his power and
 Princes was Crucified, as S. Paule saith, he
 ouerthrew the power and mightie Prin-
 ces of darcknesse, & tryumphed ouer them
 on the tree of the crosse: so as this crosse hath
 two singuler considerations. The first is,
 that which S. Peters saith, that Christ was
 crucified, leauinge vnto vs an example to
 followe his steps. The second considera-
 tion, wherin he gott the victorie ouer Za-
 bull, wherin he was crucified: therefore S.
 Paul saith, woe be vnto me saith he if I glo-
 rie in any thinge, but in the crosse of Christ,
 by which the world is crucified vnto me,
 and I vnto the world. Soe as you see two
 effects which he doth alleadge, for he saith
 that two contrarie thinges are crucified, the
 vertuous liuer, and the sinfull sinner, the
 mortified bodie, and the wicked world, ac-
 cordinge as Origines saith of Christ and of
 the deuill. *Thomas Waldensis* and others here
 vpon doe say, that the crosse is called both
 the woode, and Christ, as Hieremias saith,

venite

1. Epist.
Coloss.

venite mittamus lignum in panem eius. Lett vs cast woode into his bread, soe as he meaneth by the woode the crosse, and by his bread, his tender flesh. Christ himselte auoucheth the same: *panis quem ego dabo &c.* the bread I shall giue, is my flesh. S. Hierome saith, he hath not lefte his crosse vpon the earth, but he carried it with him vnto heauen, and soe he shall come with his crosse, so as he meant by his crosse his bodie and flesh and himselte. Of which crosse Sybilla said. *O ter beatum lignum in quo Deus extensus est.* O thrise happie wood vpon which God was eleuated.

7. S. Ambrose speakinge in the person of Hellena, hath these wordes. *Quomodo me redemptum arbitror, si redemptio ipsa non cernitur; video quid egeris o diaboie, vt gladius quo percussus es, destrueretur.* How shall I knowe my redemption if the redemption it selfe be not seene, I know & diuill it is thy craft to hide the sword by which thou wert ouerthrowen. It is written in the booke of wisedome. *Benedictum est lignum per quod fit iustitia.* Blessed be the wood by which Iustice is don, cursed be the hand by which an Idoll is made, and also him that makes the same, behold he did blesse the wood of the crosse, and did curse the Idoll of impietie. Was Iosue an Idolater, when he said to the sunne, thou shalt not moue against Gabaon, neither the moone against Haylon? for

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 wee knowe that Iosue did speake vnto the
 Creator of them. The 3. children also did sin-
 ge and say, *benedicite sol & luna*. O sunne and
 moone, day and night, blesse yee our Lord,
 and so did Dauid saie to all creatures; and
 will you charge the Church of God with
 Idolatrie for honoring God in his creatures?
 And so wee saie the like vnto the greene
 wood, and to the blessed crosse, not adorin-
 ge the nature of wood herein, but the li-
 uinge crosse of him that was crucified,
 whose grace and fauour in the same wee
 implore.

Epistola
 140.

8. S. Bernard speaking of the holy crosse,
Confessio sancta crucis, non nisi crucifixi con-
fessio est, the confelsion of the holie crosse,
 is no other then the confelsion of the cru-
 cified. Therefore *Thomas Waldensis* speakinge
 of the inuention of this holie crosse. *Quid*
in hoc festo infestum sit, what harme is in this
 feast, but that wee giue God thanckes,
 which procured that gracious wooman,
 and as S. Ambrose saith. *Insudit ei spiritus*
ut lignum requirat. Inspired her with his
 spirit to search the wood. S. Iohn Chri-
 stostome addeth in his booke of the crosse
 these woordes. *Si scire desideres charissime*
virtutem crucis &c. Most deere, if you would
 knowe what vertue the crosse hath, and
 how much I could speake in the prayle
 thereof, know that the crosse is the hope
 of the Christian, the crosse is the waye for
 people

people in desperation, the crosse is the resurrection of the dead, the crosse is the guide vnto heauen, the crosse is the staffe for the lame, the crosse is the comfort of the sorrowfull, the crosse is the bridle of the rich, the crosse is the destruction of the proude, the crosse is the paine of the enuious, the triumphe of deuills, the tutor of youth, the patience of the poore, the pylott of mariners and saylers, the wall of those that are besieged, the father of orphanes, the defence of widdowes, the comfort of martyrs, the chastitie of Virgins, the solace of priestes, the victorie of the Romans, the bread of the hungrie, and the fountaine of the thirstie, thus much saint Iohn Chrysostome, and much more of the glorious crosse. And in his homilie vpon S. *Iohn Chrysost. homil.* Mathewe 16. *Lato animo crucem Christi circumferamus &c.* Lett vs with a willing mind carrie the crosse of Christ, the same beinge the badge of our saluation, by which it was effected, without whose presence wee cannot be regenerated, when wee be fedd and susteyned with the holie foode of life, or consecrate the same; the enseigne or standarte of the victorie must stand by. Wherefore lett vs fixe, and place it in our chambers, on the walles, in the windowes, yea lett vs signe our foreheads and our harts withall, for that is the collizen and marke of our lastie, of our comon libertie, yea of the

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the humilitie and lenitie of our Lord. And
in the same homilie, he saith: *Hoc signum
nostris & priscis temporibus clausas januas rese-
rauit, &c.* this hath opened the dores that
were shut, hath abated the force of poyson,
hath tamed wilde and cruell beastes, hea-
led deadly bitinges of serpents, broken the
gates of hell, opened the gates of heauen,
renewed the waie to Paradise, it also did
breake the serpents head: what should wee
wonder that the same ouercame cruell
beastes and pestiferous poisons. This signe
conuerted the whole world, and reuiued it,
rooke awaie feare, and brought truthe and
tranquillitie againe, restored the earth vnto
heauen, and made of men Angells.

9. S. Hierom writinge vnto Letham
said. *Quicquid comederis, quicquid biberis, muni
semper signo Crucis.* Whatsoener you eate or
drinke, putt the signe of the crosse vpon it.
And as S. Gregorie doth witnesse S. Bene-
dict, by the signe of the crosse did breake a
glasse full of poysoned licoure. Iuliã, though
otherwise a wretched Apostate, with the
signe of the crosse did chase away diuills.
Cassiodorus vpon those wordes of S. Chri-
stome. *Crux mortuorum resurrectio, Crux
claudorum baculus &c.* the crosse is the resur-
rection of the dead &c. said that he did vrter
them by diuine inspiration, and he added
these wordes himselfe. *Crux est tutio humi-
lium &c.* the crosse is the safeguard of the
humble,

humble, the destruction of the diuill, the victorie of Christ, the ouerthrowe of hell, *vita iustorum & mors infidelium haereticorū*, the life of the iust, and the death of vnbeleeu-
 inge Hereticks. And inconfirmation of the historie of Constantine the great and Hera-
 clius, he did interpose the victory of the Romanes: now are these wordes, & confir-
 mation of those glorious saints touchinge the crosse to be reputed Idolatrie? Cassiodo-
 rus saith, that S. Iohn Chrysostome made crosses of siluer which were carried with
 waxe guilte with Gold and siluer at the ex-
 penses of Eudoxia the Empreffe, wherfore the Arrians repininge against those crosses,
 Insulted vpon them. thus Cassiodorus. Eu-
 sebius writeth, that when the Emperor Constantine the great gathered his Armye
 against Maxentius the Tyrant of Rome (for
 at that tyme he was a fauorer of Christian religion) he saw in his sleepe in the ayre
 towards the east, the signe of the crosse shininge with a fierie flame, and beinge al-
 tonished with such an vnusuall aspect, he sawe two Angells sayinge vnto him. Con-
 stantine in this signe thou shalt ouercome.
 And as Isayas saith, *Ecce leuo &c.* behold I wil
 carrye my strenght to the Gentiles, and I
 will exalt my signe towards the people, &
 they shall with a lowe countenance towards
 the earthe adore thee, and shall lick with
 their tounge the dust of thy feete, and you
 shall

Lib. Tri-
 part. c. 10.

Lib. 9. Ec-
 clas. hist.

*Leuo ad
 gentes ma-
 num mea.
 Isay. 42.*

I shall knowe I am your God, what signe I pray then is this, but the crosse of Christ which is his only signe as S. August. saith? *Ipsam crucem suam signum habiturus es, ipsam crucem de diabolo superato tanquam tropheum in frontibus fidelium positurus*, it is his crosse saith he, that was his signe, it is the marke and badge, I meane his crosse by which he triumphed over the diuill, as the ensigne of his victorie which he fixed in the fore-head of euerie Christian, as the Apostle saith. *Ab-sit mihi gloriari &c.* Woe be vnto me, if I glorie in any other thinge then in the crosse of Christ.

*Super
Iohn ho-
mil. 36.*

Psal. 98.

10. Vpon these wordes. *Adorate scabellum pedum eius, quia sanctum est.* Adore yee his foote stoole because it is holie S. Hierom saith there are many opinions touching this foote stoole, verie like it is, it is meant by his bodie, in which the maiestie of his diuinity stoode as vpon a foote stoole, which ought to be adored, his foote stoole, saith S. Hierom is his bodie, his foote stoole is his soule, his foote stoole is his crosse. S. Ambrose saith, *iam ergo auctoritatem habent &c.* now therfore saith he, they haue the ecclesiasticall authoritie, and the auctoritie of the Apostles, and also the auctoritie of so great fathers by whom they may carrie the signe of Christs crosse, amoungst the people in ecclesiasticall processions and conuents, in assemblies of prelates

*De fide.
Gratiam,*

lates, in the standarts and crownes of catholique kinges, to the end that his foote stoole might be humblie worshipped and adored, thus much S. Ambrose. *Signatum est super nos lumen vultus tui Domine*. O Lord thou hast imprinted the imprefsiion of thy light in our fore-heads. Calsiodorus saith vppon that verse. *In Crucis imprefsiione lumen est vultus Dei, quia semper in eis noscitur radiare*. Gods gracious fauor is extended towards them that are marked with his signe, because he is knowne allwaies to shine in them. S. Gregorie wrote vnto Secundinum, that he would send vnto him two Images & a crosse, that so he should be defended from malignant spiritts, & in *re-*
scripto ad eum duas tabulas: wee haue sent vn-
 to you two tables the Image of our Sauior,
 of the blessed Virgin his mother, and S. Pe-
 ter and S. Paule, by our said sonne or Dea-
 cone, *pro benedictione*, for a benediction,
 that by it you may be protected from euill
 spiritts, by whose blessed crosse you shall
 be sure to be defended from euill spiritts.

Cap. 4.

11. This is that blessed crosse, of which
 our Sauior spake sayinge, when he should
 be exalted from the earth, he would drawe
 all thinges to himselfe. If the Adamant
 stone with its vertue draweth Iron vnto it,
 the fish called Remora being so little, hol-
 deth fast the greatest shipp that euer was,
 notwithstandinge all the deuises both of
 nature

Ioh. 12.

nature and arte indoeur to put her forward, if the stone in latine called Gagates, in English Agat-stone, by a certaine hidden vertue chaseth awaie deuils, how much more this blessed Crosse, by the vertue of him that died thereupon doth, and shall chase awaie deuills and euill spirits? And as the Apostle saith, the word of the crosse to them in deed that perish is foolishnes: but to them that are saued is the power of God, for it is written I will destroe the wisdom of the wise and the prudence of the prudent I will reiect, for that which is the foolishne of God, is wiser then men, and that which is the infirme of God, is strounger then men: and as God almightie comanded Moyses when he would deliuer his people, from the seruaile yoke of Egipte, to take into his handes a peece of wood, that is to say his rodd, by which he was to worke all those miracles that he wrought, so when our Sauour was to deliuer mankind from the thraldome of the deuill, he tooke this wood which is his crosse, of which Moyses rodde was a figure, by which our Sauour hath redeemed vs, and by which both he and his spoule the Church doe worke miracles, of which the spoule in the Canticles saith. *Ascendam in altum & apprehendam fructum eius.* I will climbe vpp into the toppe thereof, and I will take some of the fruite. The fruit of this noble crosse is the mortifications of our passions,

the

1. Cor. 1.

Isa. 33. 18

Exod. 4.

Exod. 7.
8. 9.

Cant. 7.

the bridlinge of our filthie concupiscence, the crucifiinge of our luxurious carcase, the restraint of our vnvariable appetites. The fruite thereof, are all the vertues both morall and supernaturall. The fruite thereof is a chaste bodie, a contrite hart, an instant prayer, a seruent spiritt, a founde religion, a quiett conscience, a perfect life, a pure intention, and a contemplatiue mind; the foundatiō of all these vertues, is true humilitie, which was neuer knowen in the worlde, before the crosse was exalted in worlde: which as the Apostle saith, as vnto the Iewes certes a scandall, vnto the gentiles foolishnes, so now adayes vnto the heretiques of this tyme is Idolatrie, but glorie and saluation vnto the vertuous catholiques, who doe learne daily by this signe of the holy crosse, the principall misteries of our faith which are two.

1. Cor. 1.

12. First, the misterie of the vnitie and trinitie of God; secondlie the incarnation and passion of our Sauour. Wee make the signe of the crosse in the name of the father, and of the sonne, and of the holy ghost, and in this forme: Puttinge the right hand vnder the forehead, when wee say in the name of the Father: then vnder the breast, when wee say, and of the sonne: lastly from the left shoulder vnto the right, when wee say, and of the holie ghoast. And saying in the name, and not in the names doth shew

K the

the vnitie of God, and the diuine power and authoritie which is one onlie in all the three persons, these woordes of the father, of the sonne, and of the holy Ghoast, doe shewe vnto vs the trinitie of persons: the signinge in forme of a crosse representeth vnto vs the passion, and consequentlie the incarnation of the sonne of God: the passinge from the left shoulder to the right, signifieth that by that passion of our Saviour, wee were transferred from sinne vnto grace, from transitorie thinges vnto eternall, from death to life: and wee that for our demeritts were to be placed with goates vpon the lefte hand, he transferred vs with his sheepe vnto the right, where wee may heare that blessed voice. Come yee blessed of my Father, possesse the kingdom prepared for you &c.

Mat. 13.

13. This signe also is made, to shewe that wee are Christians, to witt soldiors of Christ, because this signe is as it were an ensigne or liuerie which distinguisheth the souldiors of Christ, from all the enemies of the holie Church, videl. Gentiles, Iewes, Turkes, and Heretiques: besides, this signe is made to call for Godes helpe in all our woorkes, because with this signe the most holie Trinity is called to helpe by meanes of the passion of our Saviour: and therefore good Christians vse to make this signe when they arise from bed, when they goe

to sleepe, and in the beginninge of all other thinges. Finally this signe is made to arme vs against all temptations of the diuill, because the diuill is afraide of this signe, and flieth from it as malefactours doe when they see the signe of the Officers of iustice, and many tymes by meanes of this signe of the holy crosse, a man escapeth many dangers.

14. S. Gregor. Nazianzen, writeth of Iulian the Apostate. *Ad crucem confugit, ac ob timorem signatur, adiutorem facit quem persequabatur &c.* He flieth vnto the crosse, he signes himselfe therewith, he doth aske his helpe, whome he persecuted: the signe of the crosse did preuaile, the diuills are overcome. Theodoretus, most famous amoungest the Grecians, saith also of him. *Apparentibus demonibus &c.* When the diuills did appeare vnto him, he was compelled to signe his fore-head with the signe of the crosse, and presentlie the diuills at the sight of the signe of Christs ensigne, remembre their ouerthrowe, they presentlie vanished away. And Zozomenus saith of him thus. *Ex consuetudine pristina, symbolo se Christi clanculum obsignauit, spectra illi subito euanuerunt.* Accordinge the old custome he did signe himselfe secerlie with the badge of Christ, and the ghoastes forthwith disappeared.

15. Tertulian also, wisheth euerie true

K 2

soldier

Naz. in
oratione
priore quā
scriptis ad-
uers. Iu-
lianum.

Theod. li.
3. hist.
eccle.

Tert. de
coronami
lis.

Chrys. in
demon. str.
aduersus
Gentiles
quod Chri
stus sit
Deus. 10. 3.

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soldiear of Christ, to defend and arme him-
selfe with the signe of the crosse. *Quam-*
obrem ad omnem progressum &c. Wherefore it
was vsed, that euerie one should make the
signe of the crosse in his fore-head, at his
progresse and promotion, at his goinge in,
and cominge forth, in apparellinge him-
selfe, in puttinge on his shoes, in washinge
himselfe, at the table, at the lightes, at his
goinge to bed, at his rest, in all his actions
and conuersations. Vnto which agreeth S.
Chrisostome saying. *Neque sic regia corona*
ornatur caput, vt Cruce: subinde omnes ea se
signant &c. The crosse is a better ornament
for the head of a Christian, then the Dia-
deme or crowne of a kinge, when as all
men do signe themselues therewith, in their
cheefest and principalest member, which is
the fore-head, beinge the piller in which
the same is engraue: soe it is vsed in the
Eucharist and in the holy Orders of priest-
hood: likewise it shineth at Christs bodie,
at his mysticall supper, at home and abroad,
~~alone~~ and in companie, in your journey, at
sea, in the shipp, in your apparell, in your
weapons and armes, in the bodies of beastes
ill at ease, in the bodies of men possessed by
the diuills, so as all men ought to be gree-
die of this maruailous and pretious good,
of which they ought to be verie car-
full: thus saie S. Chrisostome of this noble
crosse, of which none that is a good Chris-
tian

tian is ashamed, but the Heretique is confounded therewith.

16. The same also S. Augustine insinuated, saying. Let him delude and triumph over Christ crucified, *insultat ille Christo crucifixo &c.* I may behold the crosse of Christ in the fore-head of kinges, that which he despiseth, is a saluation to me, none is so prowde as the diseased man, that scornes his owne cure, if he will not scorne it, he should himselfe receaue it, and therewith be healed: the signe of the crosse is the signe of humilitie, but pride will not ymbrace the meanes by which her loftinesse may be remedied. And in another place he saith. *Quid est quod omnes nouerunt signum Christi? &c.* Idem trac. 118. in Ioannem. What is the cause that all men doe knowe the signe of the holy crosse, which signe if it be not vsed in our fore-heades, or in the water by which wee be regenerated, or in the holie oyle by which wee be anointed, in the Chrysme or in the sacrifice by which wee are nourished, nothinge of all these is well done. Againe in another place he saith. *Cru- cis mysterio rudes catechizantur &c.* Idem ser. 19. de sanctis. By the misterie of the crosse, the ignorant are catechised, the fountayne of our regeneration is consecrated, by imposition of handes the baptized receaue the giift of graces, Churches are dedicated, Altares are consecrated, Priestes and Leuites are promoted vnto holie orders, and all ecclesiasticall Sacraments

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craments by the vertue of the crosse are per-
fected and consummated. Abdius that was
disciple vnto the Apostles, who wrote their
liues, and their acts, doth also obserue,
howe often at all occasions of dangers they
made the signe of the Crosse on their fore-
heades, which euerie Christian also doeth
obserue in all ages, in all dangers and perils:
all Christian Churches, in euery kingdome
and Prouince, from age to age, from po-
steritie to posteritie, are framed and shaped
in likenes of this blessed Crosse, in which
crosse S. Paul did glorie so much, that he
said the world was crucified vnto him, and
he also crucified vnto the world, by which
S. Peter saith he himselfe was ioyned and
fastened vnto Christ.

Gal. 5.

1. Pet. 5.

Gal. 2.

Gal. 6.

*Whether Papiſtes blaspheme againſt God, in ſay-
inge that any man can meritt.*

CHAPTER I.

I. **T**He cause, wherefore you will not
haue merittes in man, is because
you say, that no man though ne-
uer ſoe iuſt, or by any grace of God a man
may haue, can keepe, or obserue his com-
mandements. Which is most false, for in
the holie scriptures, manie goodlie men are
prayed because they haue kept and obserued
godes

Iofue. 11.

3. Regum.

godes comaundements, as may appeare in diuers places. Was not Zacharie and Eliza- Lucæ 10. beth iuste before God, because they did walke in the comaundements and iustifications of our Lord without blame? This is Ezech. 36. confirmed by Ezech. *Spiritum meum ponam;* I will fixe my spiritt in the midst of you and I will cause you that you shall walke in my precepts, and that you shall obserue and keepe my comaundements. And although without godes grace, the comaundements cannot be performed, yet by the grace of the holie ghost which is promised to the iust, they may be kepte, for by that Matt. ix. grace the yoke of Christ is made light, and Iohn. 5. his burden sweete, and as S. Iohn saith, his comaundements are not heauie. This is proued by the holie fathers, especially S. Augustine. *Non igitur Deus impossibilia iubet &c.* Aug lib. de natur. & gratia cap. 43. Therefore God doth not comaunde thinges impossible, but comaunded you to doe, what yow may doe, and to aske of him what of your selfe you coulde not doe. And according hereunto holie S. Hierom saith. Symbo. ad Damas. *Execramur (inquit) eorum blasphemias &c.* Wee execrate their blasphemies, because they said, that God comaunded any thinge impossible, and that Godes comaundements may be kept not onlie of some, but of manie. The same verie wordes S. Augustine Aug. ser. 100. 91. hath, vnto which agreeth S. Basill, sayinge; de spore. It is a wicked sayinge, that preceptes of the

*Basil. in
oratione
super il-
lud. atten-
de sibi.*

*Con Trid.
sess. 6.
Cano 13.*

spiritt are impossible. Wherefore by the ho-
lic councill of Auransica in Affrique, and of
Trent, the contrarie is defined as a matter
of faith, for if men coulde not obserue the
preceptes of God, it should be no offence to
transgresse them: for noe man offendeth in
that he cannot shunne. And therefore almightie
God without cause and most iniustlie
should punish transgressors, either in this
world or in the next, but he doth not ini-
ustlie punish offenders, but iustlie, for the
offences which they could haue auoided,
and for not doinge the good which they
could haue done.

Obiection.

2. But the heretiques obiekt against this
catholique doctrine, that by the comaunde-
ment, thou shalt loue thy Lord thy
God, withall thy harte &c. and thou shalt
not couett, wee ought so to direct and
ordayne all our actions, thoughts, and af-
fections vnto God, suppressinge, and mor-
rifyinge all concupiscence of our proper
desire or comoditie, as the Apostle saith.
Referr all your actions vnto God, and lett
all you actions be don in charitie: but noe
man can performe this thinge, for as
longe as a man liueth in the flesh, he doth
couett against the spiritt. Wherefore in all
our actions though neuer so iust, those two
precepts are violated, touchinge the loue
of God, and not to couett any thinge.

*1. Cor. 10.
16.*

3. Wee answere that the precepte of
louinge

louinge God is affirmatiue, and neuer bindeth any man allwaies, and at all tymes, so as wee should neuer cease from louinge God actually, that is to say, in euerie time or moment to shew and declare the effects of our loue, by externall signes and tokens, but by that precepte wee are bound, to shewe our loue outwardlie, and to putt it in due execution, when iust opportunitie and fitt occasion shalbe offered, and neuer to preferre any creature before God; For, to thinke of God allwaies, and to direct all our actions vnto him, is not meant or comprehended in the obligation of this precepte, but is a good counsell, and a thinge which shalbe accomplished in the state of blisse & euerlastinge felicitie; as S. Thomas and S. Augustine doe declare.

D. Tho. 2.

2. q. 44.

art. 6.

Aug lib.

de perfect.

inst.

Rom. 6.

4. Secondarilie wee answere, that the precepte, thou shalt not couett, byndes vs that wee should not obey or yelde vnto the filthie motions of concupiscence which are called, *motus primo primi*, by free delectation and consent, which comandement the Apostle inculcateth in other, sayinge: *Non regnet peccatum in vestro mortali corpore, vt obediatis concupiscentijs eius*. Lett not sinne raigne in your corruptible bodie, that you shold yeld or consent therunto, so long as the concupiscence of the same doe not raigne, that precepte is not violated, for to feele the vnbridled motions of concupiscence is

not

*Aug. li. 1.
de nuptijs
& concu-
pif. c. 23.
& lib. 5.
contra
Iulianum.
D. Greg.
& Ozius
in confell.*

*2. lib. de
capt.*

*Calu. 3. de
inflit. c. 19*

*lib. 1. inflit.
cap. 18.*

not a sinne, but to yeld consent therunto is a sinne; for it is manifest that many doe not yeld vnto filthie cōcupifcence, but with all speedie meanes and force, they resist the same by the grace of God, which is readie to be offred to euery one that will imploie his best endeuour. Soe auoucheth S. Augustine and S. Gregorie, Ozius and other holie fathers. To the intent therfore that you may take awaie all good indeuours, from man in the buyfines of his saluation, and that wee should doe nothings therin, you take away all cooperation of man with godes grace, and that grace it selfe without which wee can doe nothings in the worke of our iustification, you take it quite awaie, sayinge that man hath not this grace inherrent in him. To this purpoe you say with Luther in his second booke of the captiuitie of Babylon, that to teach that good workes are necessarie to saluation is deuilishe. You say also with Caluine, that neuer any good workes were done of any saincte, which did not deserue reproache. And a little before, he said, that all our workes are pernicious, and whosoeuer doth them is cursed. And the said Luther in the 30. articles condēned of Leo the Tenth saith: all the euill that wee doe is by the inspiration of God, and that by sinninge wee doe well, God beinge the cause of all euill, as Caluine saith, in so much saith he, that not to sinne, is

is sinne, and to reſtraine any appetite or motion of any thought, is to reſiſt God and to ſinne. And ſo Luther ſaith in his booke, *Lib de ſer. arbit.* the more wicked you be, the neerer you are to purchaſe godes fauour. How damnable theſe articles be, lett any Chriſtian iudge that will open his eares to heare them. I would euerie one would ſtoppe his eares from hearinge ſuch horrible blaſphemies, ſo contrarie to holie ſcriptures, and all honeſtie. Noe prophane Philoſopher or wicked heretique though neuer ſo damnable, euer ſaid the like. And therfore theſe blaſphemous and wicked articles, are condemned by the whole Senate of Chriſtianitie, in the councell of Trent, & moſt worthilie: *Con. Trid. ſeſſ. c. 11. & cano. 18. & 21.* becauſe they be againſt comon honeſtie, and againſt the holy ſcriptures, in which many tymes the workes and endeouours of good people, are comended and prayſed as good and holie, in which works there was noe ſinne, as it is ſaid in Iob. In all theſe things Iob hath not offended: and in the Ghoſpell of S. Luke it is ſaid of Zacharias and Elizabeth, that both of them were iuſt before God, walkinge in godes comandements and righteousnes without grudge. And as S. Paule ſaith: if a virgin ſhould marrie, therein ſhee ſhoulde not ſinne, and in many other places wee are comaunded not to comitte ſinne, therfore the holie ſcriptures doe meane that wee may doe, many

*Iob 1.
Lucas 1.*

1. Cor. 7.

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many good works by godes grace without
sinne.

5. Hereticks answered vnto these scrip-
tures sayinge, that the cause wherfore the
scriptures saies that there are many good
works of iust persons, is, because it is not
imputed vnto them to damnation for the
faith of Christ, although say they, they be
sinfull. I repleie against that, for the scrip-
tures doe distinguish betwixt this which is
to sinne, and that which is to remitte sin-
nes, or not to impute vnto vs the sinne
which wee haue comitted, as it is playne;
Scribo vobis vt non peccetis: I write vnto you
that yow should not sinne, for if any man
shall sinne, wee haue an aduocate with the
Father &c. this trueth is confirmed by the
tradition of the Church, and the holie fa-
thers. It is also defined against Pelagius,
that without the grace of God, a man can-
not liue iustlie without sinne: yet saith the
councell by the grace of God wee may liue
without offence. Therefore S. Hierom saith.
Hoc (inquit) & nos dicimus, posse hominem &c.
And this selfe same wee saie also, that a man
maye liue without sinne, if it please him
accordinge to the tyme and place, accor-
dinge to the frailtie of his nature as longe as
his mind is well disposed &c. And the same
he teacheth vpon that place of S. Paul: *Vt es-*
semus sancti & immaculati, as S. Amb. sup. Luc.
S. Aug. and other saincts doe teach the like.

1. Ioh. 2.
Conc. Au-
ranc. c. 9.
18. & 10.
Hier. li. 3.
contra
Pelag.
In Proe-
mio super
apost. ad
Philomen.
Ephes. 1.
Aug. sup.
Luc. 1.
Amb de
Spiritu &
littera.
cap 36.
De natura
& gratia
reg super
Coc. Trid.

Pro-

Protestants saie, that a Christian though neuer so veruious, or so acceptable to God, hath noe grace, or vertue inherent in him; because they would haue nos good acte to come from man, by reason of that grace.

CHAPTER II.

- I. **T**He generall Councell of Trent *cōc. Trid. sess. 6. c. 7.*
 against this your heresie saith; The onlie formall and intrin-
 sicall cause of our iustification,
 is the iustice of God, not by which he is
 iust himselfe, but by which he makes vs
 iust, by which wee beinge endued, and in-
 uested, wee be renewed by the spiritt of
 our soule, and not onlie that wee be soe
 reputed, but that wee are trulie iust, not
 only by name, but by deede; and the said
 holy councell hath these words. Whosoever
 shal saie that men are iustified, either only
 by remission of our sinnes, or only by
 the imputation of the iustice of Christ,
 excludinge & takinge away grace and cha-
 ritie, which is diffused in their hartes, by
 the holie Ghost, which is giuen vnto them,
 and by which the same grace doth lodge
 in them, *Anathema sit*, let him be anathema.
 Thus farre the councell. This also is proued
 by reason; for when wee see a man to chan-
 ge his wicked life, and vngodlie custome of
 sinne,

sinne, and to putt on the newe man, which accordinge to God was created in sanctitie and iustice, wee see so palpable a change in him, that wee say. *Hæc est mutatio dextra excelsi*. From the right hand of the highest comes this alteration, from bad to good, from impietie to iustice, from spirituall death to spirituall life: but this true alteration and mutation cannot be without some feelinge or sparke of grace in man inwardly inherent in him. The Maior proposition is proued by the gospell. Wee are translated from death to life, and Ezeech. I will giue vnto you a newe harte, and I will put into the middest of you hart a newe spiritt, and Coloss. 3. I will take away a stonie harte, and S. Paule saith. Spoile yourselues of the old man with his actes, and putt on the newe, that is renewed in knowledge accordinge to the image of him that created him. And to the Ephesians, he said, be renewed in the spiritt of your minde, and putt on the newe man, which accordinge to God is created in iustice and holynes of trueth, I meane in true holynes and iustice, and not in feined imputatiue iustice. This is proued by S. Iohn of whom it is said of the grace, and iustice by which wee be ordained to life euerlasting, there will be in him a fountaine of water issuinge to life euerlasting. And in another place he said, whosoever beleeueth in me, there shall flowe fountaines of water of

of life out of his bellie: this he said of the spirit, that the faithfull should receaue, I meane of the spirit that should sanctifie & iustifie vs inwardly, and further vs to worke, and to fructifie to life euerlastinge. And as it is said, he that is borne of God doth not comitt sinne against him, because his seede remaynes in him, which is the grace of God fructifyinge, and buddinge forth to life euerlasting. Bellarmine, & Ozius bringe many places to proue this amoungest many I will alleadg a fewe. S. Basill. *Gratia Spiritus in eo qui recipit illam est &c.* the grace of the spirit, who so receaues the same, is as the eye-sight in a sound eye, and as an arte in him that workes by arte: and S. Ambrose doth compare that grace to a figure or a beautified Image. Wherefore he saith. Doe not blott any beautifull picture, not framed in waxe but in grace: and as S. Cyrill saith that the iust is framed by grace to be the child of God. In the same manner doe speake Ireneus, Cyprianus, Hieron. S. August. and other fathers.

Basil lib.
de Spiritu
sancto.
cap. 29.

Cyrril. lib.
4. in 1 sayc
oratione 2.

2. This is confirmed by verie reason, for if a man be not saued by godes grate inherent in him, but only by this that God doth couer and hide our offences, and that he doth not impute vnto vs our said offences and trespasses, then it followeth that that they be not blotted or taken away by the merites of Christs passion: which is most

*Ioh. 1.**Hebr. 9.*

most false, and against the scripture, for S. Iohn saith, beholde the Lambe of God that takes away the offences of the worlde: and in another place. The blood of Iesus Christ doth clesse vs from all our sinnes; and S. Paule saith, the blood of Christ doth purge vs from deadlie workes, that is to say, from wicked desires, to serue the liuinge God which was offered to abolishe our offences. This is proued, for the passion of Christ should be of greater excellencie and efficacie to disroote, blott and take away altogether our sinnes and the blemishes thereof, restoringe vnto vs by grace an inherent qualitie of godes inspiration, then if he should couer, or hide them onlie, therfore in not grauntinge this, you derogate from the passion of Iesus Christ.

3. Another absurditie doth followe, that one iust parson hath no more iustice or grace then another, and that all in the kingdome of heauen, shall haue equall glorie which is against S. Paule sayinge, that as one Starr excelleth another in brightnesse, soe one iust doth excell another in iustice and grace. Hence followeth also, that noe iust man by godes grace, meritts by any good worke that he doth, and that those that are predestinated, neuer comitt any deadlie offence: all which notwithstandinge so great absurdities and damnable heresies, yet hereticks doe graunt them, and builde their beleefe vpon them.

IN

In that heretiques reprehend the Catholick Church, yea condemne her of great folly, for endeuouringe her selfe to receaue godes grace: they by this meanes take away free Will from man, and all due preparation, and disposition to receaue godes grace, and diuine influence.

CHAPTER III.

1. **I**Vther (as the holy Martyr Rosenfis said) in his 36. articles doth barke, and speake many blasphemies against contrition, the feare of hell, the endeouours in his saluation: yea he said the more wicked you be, the neerer you are to gett the fauour of God, and if you adorne your selfe with good workes, you preuaile nothinge with God. But the holy catholique church hath condemned these wicked propositions as damnable and execrable heresie, both repugnant, not onlie to the holie scriptures, but also contrarie to good manners & ciuill honestie. For God doth exhort and comaund sinners, that they should conuert themselves vnto him, and that they should prepare their hartes, that he might confer his grace and his iustice vnto them. *Conuertimini &c.* Turne vnto me with all your harts and I will turne vnto you: the Councell of Trent saith, when God saith, turne

*Lutherus
de piscat.
I*

Zach. 1.

L

you

- you vnto me, and I will turne vnto you:
Seff. 6. 5 wee are admonished of our owne libertie
 in this matter, and when wee saie. Turne vs
 to thee, wee are putt in minde that God by
 his grace doth preuent and helpe vs, and as
 it is the worke of Gods grace, to rayse and
 eleuate our soules to receaue the influence
 thereof: soe it pertaynes to the wil of man
 so raysed and eleuated, by godes motions
 and inspirations, to consent therunto, and
3. Reg. 7. to turne to God almightie. And as it is said,
 if you will returne from your harte, take
 awaie strange godes from your hartes, and
 prepare your hartes to our Lord. And it is
Psalm. 16. said also; *hominis est preparare*. Lett man
 prepare his soule: *qui timet &c.* Whosoever
 feares God, they shall prepare their hartes,
 and in his presence they shall sanctifie their
Ezech. 18. soules. *Cum auerterit se impius ab impietate*
sua &c. when the wicked man shall turne
 from his impietie, and shall doe iudgment
 and iustice, he shall sanctifie his soule. And,
John. 6. make to your selues a newe harte and a
 newe spiritt. All you that haue heard the
 the Father and learned from him, let him
 come vnto me. Worke your saluation
 with feare and tremblinge. My sister, and
Ad. Phi. 3
Cant. my spouse come vnto me &c. Behold I
Apoc. 3. stand at your doore, and knocke at your
 gate, if any man will open, I will enter &c.
 In which, and other places wee are bidd to
 turne to God, and to cleanse our hartes
 from

from the filth of sinne. And as God giues vs his helpe soe wee receaue the same without resistance, and yealde our harts and resigne our thoughts vnto him. Wherfore S. Augustine saith, the beginnunge of our saluation wee haue from the mercie of God, but to condescend to his hoalsome inspiration, it is in our owne choise or power. And in another place, in all thinges godes mercie doth preuent vs, but to condescend to godes vocation, or to disagree from the same, it is in our will. It is in mans power to change his will into better, but that power is nothinge vnlesse it be giuen of God. And the same holie doctor comparing Pharaon with Nabuchodonosor said, that in all thinges they were all a like, and that both of them were equallie preuented by godes diuine mercie, yet notwithstandinge they had different endes, because Pharaon against godes mercie did oppose his free will. Nabuchodonosor beinge touched with godes discipline, bewailed his owne impietie; And in another place, he saith, that if two persons had equall graces, and equall temperature, both of bodie and soule, one of them may behaue himselfe well by his free will, another by the same free will may behaue himselfe ill.

Aug. li. de ecclesiasticis dogmatibus cap. 21. lib. de Spiritu & litera cap. 34. & lib. 1. retract. cap. 22.

Aug. de predest & grat. c. 15. Aug. li. de ciuit. c. 61.

2. That a man must dispose himselfe to receaue godes grace S. Thomas proues it by naturall reason, for the forme canne-

D. Tho. q. 1. 2. q. 117

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 uer bereceaued into the subiect, without
 aswell the disposition of the forme, as of the
 subiect, especially when the subiect hath
 alreadie a disposition repugnant to the for-
 me: but a miserable sinner is loaden with
 sinne, then the which nothinge is more re-
 pugnant to godes grace, by which wee be
 gratefull vnto him: therefore that this may
 be introduced, there must be a conuenient
 disposition, which ought to be correspon-
 dent vnto man. This is proued, for as sinne
 was voluntarie comitted, therefore a man
 must haue a voluntarie disposition to forgoe
 sinne: almightie God would haue al men to
 be saued, therefore man is in faulte, and not
 God that he is not saued. Otherwise if this
 doctrine had not bene true, in vaine did the
 Prophetts, Apostles, and preachers in their
 sermons, admonitiōs and exhortations crie
 vnto the people, that they should turne
 them vnto God, and prepare themselues
 with due penance and other blessed wor-
 kes, to reforme themselues, and to dispose
 themselues to serue God, to obtaine his
 grace and remission of their sinnes, by mea-
 nes of those vertues which are giuen vnto
 man to saue him. It is proued likewise by
 the holie councelles, and namlie by the
 councill of Auranican, of which Celestine
 pope makes mention to the Bishoppes of
 France; It is defined, saith he, that wee
 ought to cooperate with the helpe of godes
 grace

Auran.
 c. 1.
 epistola. 1.

grace in these thinges that appertayne vnto our saluation, that by the meanes of our cooperation and disposition, wee may be sau'd before God.

3. This is also proued, for that wee haue alreadie proued that sinners are iustified by a certaine forme or grace inherent in man: therefore there must be some disposition in respect of the free will to receaue that forme or grace. For accordinge to the ordinance of God, noe subiecte receaues any forme, without a disposition in the subiect, accordinge to the naturall inclination of the subiect: but naturall subiects are disposed naturallie, therefore free subiects are to be disposed freelie, accordinge to the exigence and condition of their nature.

4. Heretiques doe obiekt against this doctrine, that of the Romaines. *Non volentis neque currentis &c.* It is not of him that wil- leth, nor of him that runneth, but of godes mercie. Not of the workes of iustice, that wee haue done, but accordinge to his mer- cie, he saueth vs. Man in respect of his owne iustification is as it were a masse of claye in the handes of the potter, or els a deade instrument without any proper motion, as Isayas saith, shall the axe glorie or boast against him that cuttes with the same, or shall the sawe lyft it selfe vpp against him that draweth the same? otherwise it should not be said that man is iustified freelie, but

*Ad Ti-
1477. 3.*

*Isa. 64.
Hier. 18.
Rom. 9.*

Isa. 10.

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for his, good woorks, and rather that he
should iustifie himselfe.

5. Wee answere that the whole worke of
our iustification is attributed vnto God, be-
cause he is the principall doer and agent
thereof, not onlie by powringe his grace
vpon vs, but also in disposinge our wills to
receauē the same by a speciall motion of his
diuine grace. Notwithstādinge it is ascribed
vnto man also in that wee cooperate, and
that wee doe somthinge in the worke
of our iustification, as I haue allreadie al-
leadged out of scripture: otherwise they
should not be prayſed that with all their
harts should turne vnto God, neither should
they be dispraised that doe resiste godes vo-
cation, otherwise they should contradict
the prophett. *Expandi manus meas tota die ad
populum incredulum & contradicentem mihi.*
I haue stretched my handes all the whole
day to an incredulous people and contra-
dictinge me. And also it should not be said.
Vos dura ceruicis resistitis Spiritu sancto. You
stif-necked people, you resiste the holie
ghoaste.

Seff. 9. c. 5 6. Therefore the Councell of Trent
hath damned those heretiques that said,
that wee haue noe free will in the worke
of our iustification, and that wee are dead
& without life in those actions. For though
a man beinge leſte to his owne naturall
forces and strenghte, hath noe actiue force

to obtaine the grace of God or yet any disposition therevnto, notwithstandinge as a man is holpen and moued of God, and eleuated aboue his owne nature by Godes helpe, he doth cooperate actiuelie, freeilie disposinge himselfe to receaue the same. And therfore S. Paule saith. *Non ego, sed gratia Dei mecum*; not, I in respect: of myne owne nature and force, but in respect of the grace of God with me. And to that which you obiekt out of S. Paule videlicet: wee should not be said to be iustified gratis or freeilie, I answere it is not soe taken, but in respect of meritts, which is called *meritum de condigno*, that is to say, that a man hath done woorks before Godes grace worthie of Godes grace, which catholiques doe not say; and that gratis takes not away the freedome of man, neither doth it followe that a man can iustifie himselfe, yet may it be said that a man maie dispose himselfe to receaue Godes grace, as 2. Eccl. *In conspectu illius sanctificabunt animas suas*. And Ezech: in his sight they shall sanctifie their soules: and, he hath quickned his owne soule.

7. This is proued by naturall reason as also in all supernaturall actions, for the meanes by which man doth turne vnto God, is by the acts of faith, hope, and charitie, and a penitent harte, but it should be an implication against all reason, that a man should belecue in God, hope, and loue God,

and be penitent for offendinge God, and that he should doe nothinge therein, or that when a man doth penance, or loueth God, it should be said he loues not God or doth noe penance: in which wee see two contradictories true, which cannot be, for one must be false when the other is true, for if it be true that a man hath faith, or beleefe in God, therefore the contradictorie is false, that man hath no faith, nor doth not beleefe in God: euen as it is false that the fire doth burne, and the sunne giue light, and yet that none of them doth any thinge. For to beleefe, or to hope, or to loue, in man are called vitall, and immanent actions, which cannot be supplied by any other cause, then by such principles out of which they be produced; but to beleefe, or to loue, are produced out of the two principles of man, I meane vnderstandinge and will, for it is not the action of God immediatlie, but the action of man of whome immediatlie and next it is produced, for it is not said that any other creature doth loue God, but man when man doth loue God: and therefore you must not saie, that man beleeuinge, hopinge in God, and louinge God, are not the actions of man when he hath the principles, I meane vnderstandinge and will out of which they procede.

Whether

Whether wee derogate from the merittes of
Christ, in making our meritts partakers
of his meritts.

CHAPTER IV.

1. **G**od forbid that the merittes of the
iust should derogate from Christs
B. passion, or should be iniurious vnto
him, they rather are a great glorie vnto
Christe, beinge the fruiſts of the merittes
of his passion, which of themſelues haue
noe valour or excellencie, but as they are
bedewed and ſprinckled with the blood of
Christe, vnto whome wee owe the merittes
of them by his grace, and not vnto our ſel-
ues, as *Albertus magnus* ſaith. *Iuſtitia merito-*
rum Chriſti, fulget in virtutibus ſanctorum. The
iuſtice of the merittes of Chriſt, doth ſhine
in the vertues and woorkes of the Sainctes.
Take awaie this iuſtice from them, and
they may be condemned, yea they cannot
be ſaued. Therefore wee ſaie that a reward
is giuen vnto them, not as they come from
vs, but as they come from his grace, which
worketh in vs. And he himſelfe ſaith. *Mercēs*
veſtra copioſa eſt in Calis: your reward is great
in heauen, which reward is giuen vnto our
workes by Chriſt, whoe makes our workes
worthie thereof.

Albert. ar.
3. q. 2. in
29. d.

Mat. 23

2. This argument is weake. Chriſt ſuf-
ficientlie

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ficientlie merited for man, therefore a man
ought not to meritt anie thinge himselfe,
Christ prayed, Christ suffred, Christ preached,
Christe fasted, and offred himselfe
vnto God for our sinnes; therefore wee
should not merite; wee should not praye,
nor suffer; nor preach; nor faste; nor offer
our selues to God. Whereas Christ merited,
prayed, fasted, suffred, and offered himselfe,
that I should merite, fast, praie, suffer &c.
When as the actions of Christe are our instructions,
and although Christ suffred for
all, yet he left vs, as S. Peter said, an example
to followe his stepps. And though the
meritts of Christs palsion are of themsel-
ues sufficient to purchase; and merite life
euerlastinge for all men, yet he would not
haue the efficacie thereof to be applied vnto
vs, vnlesse wee would endeouour by his
grace, to ioyne also our meritts therunto;
which yet derogates nothinge from the
palsion of Christ, for it is more excellent
to obtaine glorie by deserts, then without
the same: and therefore our meritts are not
required for the insufficiencie of the meritts
of Christ, but rather are required for the
great excellencie of the meritts of them,
and of his great loue, and charitie towards
vs.

3. Wee saie with the whole catholique
church, the good workes of iust persons,
if they proceede of the grace of God, doe
deserue

deserue and meritt life euerlastinge which doth consist in the cleere vision, and fruition of God, this is proued by many places of scripture. Gode giues euerie man according to his workes: and in the Apocalips. I come, and my reward is with me to giue euerie man, as his worke shalbe: & with the Apostle; Euerie man shall receaue according to his owne labour: where in trueth, he spoke of the reward of life euerlastinge. And when our Sauour saith, blessed be the poore in spirit, blessed be the poore in hart, he concludes, reioice and be glad, for your reward is great in the kingdome of heauen: in another place he saith. Come yee blessed of my father, I haue bene hungrie and you gaue me to eate, come and possesse the kingdome of heauen. And as the Apostle saith, *qui seminat in Spiritu*, he that soweth in the spirit or spirituall workes: he shal purchase life euerlastinge: if you will enter into life, keepe the comaundements. Euerie one that shall forgoe howse &c. he shall receaue an hundreth fould, and he shall possesse life euerlastinge. Blessed is that man that suffers tentation &c. when he shalbe tried he shall receaue a crowne of life which God promised to those that loue him. The Apostle saith pietie is profitable to all thinges hauinge promise of the life, that now is, and of that to come.

*Psal. 65.
Matt. 16.
Rom. 2.
1. Cor. 3.*

Matt. 5.

Matt. 25.

Gal. 8.

Matt. 19.

4. Some heretiques aunswere these places,

places, that God giues life euerlastinge to those that worke well vnto the end, but not that our workes deserues the same. Vnto this I repleie, when it is said that life euerlastinge is the reward of good deedes, and that by the promise of God it is giuen to those workes, it is sufficiently explicated, that good workes doe merite life euerlastinge. Merites and rewardes are correlatives which are said to be the promise, hire, or recompence that are giuen for works, the

verie woord is declared by S. Paule. And
 Heb. 13. beneficence and communication doe not

forget, for with such hostes God is prome-
 Eccles. 16. rited; and it is said in another place, all mer-
 cie maketh place to euerie one accordinge

to the merittes of his woorks. It is auon-
 Con. Avē. cap. 16. ched by the counsellis. *Debetur merces bonis*

operibus si fiant, sed gratia, qua non debetur, pracedit, ut fiant. Reward is due vnto good workes if they be done, but grace which is not due doth goe before that they may be

done. By the counsell of Lateran. cap. fir-
 Lateran. sub Inno- cent. 3. *miter de summa trinitate. Omnes iusti cuiusunque*

conditionis sunt & statim per opera bona pralu-

centes Deo merentur ad aternam vitam peruenire. All iust men of whatsoeuer condition they

be, shininge by their good workes before
 God, they deserue to come to euerlastinge

life. The counsell of Florence saith, that by
 Con. Flo- ren. in de- creto de purg.
 Con. Trid. sess 6. cap. ult.

diuersitie of workes, one sees God more cleerer the another. This is proued by al the fathers.

fathers. Ignatius, Ireneus, Iustinus, Origines, Basil. Chrysost. Nazian. and Nisse: Tertul: Cyprian: Hilar: Ambro: August: Paulinus: Prosper: Gregorius Papa: & Bernard: as Cardinal Bellarmin cites.

5. S. Augustine saith; *Sicut merito peccati tanquam stipendium redditur mors, ita merito iustitia tanquam stipendium redditur vita aeterna.* As sinne is rewarded with death, soe iustice is rewarded with life euerlastinge: and as Celestinus saith. *Tanta erga homines est bonitas Dei, ut nostra velit esse merita, quae sunt ipsius dona.* Soe great is the goodnes of God towarde men, that he would haue to be our desertes, which are his gifts. He that laboures in the seruice of any man, whatsoever he is promised by his bargaine, he ought to receaue the same accordinge to the promise made: but the iust people doe labour in godes seruice by a bargaine to receaue, *denarium diurnum*, the daylie hire which is life euerlasting, accordinge the exposition of the Doctors vpon S. Mathewe: therefore almightie God ought to giue vnto iust people accordinge to his promise, and accordinge to their desertes, which desertes are called. *Merita de condigno*, condigne meritts as S. Paule saith, I haue fought a good fight &c. there is layde vp for me a crowne of iustice &c. Glorie is called a crowne of iustice, because it is giuen as the debt of iustice, and because it is giuen by the

Ad Epist. Gallia cap. 12.

Matt. 10.

1. Timoth.

Rep. 6.

Psal. 17.

Apoc. 3.

Thes. 1.

Inc. 10.

Luc. c. 10.

Sap. 3.

the iust iudge in the daie of iuste iudgment. And in another place God is not iniust that he should forget your workes; God will retribyte vnto me accordinge to my iustice. They did walke with me in white because they were worthie. That you may be made worthie of the kingdome of God, for the which you suffer. The workman is worthie of his wages. They shalbe worthie of that world and the resurrection from the dead. And in another place. God did assay them and found them worthie of himselfe. For life euerlastinge is giuen to iust persons as the reward of their workes, accordinge to the 20. gospell of S. Mathewe, where *denarius diurnus*, is the daylie pennie or wages, that is giuen vnto euerie one for his worke: but it is certaine that those labourers did deserue by iustice the daylie pennye, as it is manifest that the husband man said in that gospel to one of the laborers; frind I doe you noe wronge, did not you bargaine with me for a penny? take your owne and depart in peace, that is to say; so much must I giue you as I promised and bargained, and vnto that, and to nothings else you haue right, and if I should denie you that, I should doe you great wronge.

*Aug. li. de
nat. &
grat. ca. 2.
lib. 4. ad-
uers. iul.
cap. 3.*

6. S. Augustine, saith. *Non est iniustus Deus.* God is not iniust, that he should deceaue the iust of the reward of iustice. In another place he saith. God should be vniuste,

iuste, if he should not admitte iust people into his kingdome. And S. Bernard saith. *Promissum quidem ex misericordia*; that which was promised by his mercie, must be performed by his iustice. Vnto this agreeth S. Basil sayinge. All wee that frame our life accordinge to Christs ghospel, wee are as merchants, & by the woorks of the comandements we purchase vnto our selues celestiall possessions. Therefore it is lawfull to labour, for to purchase the kingdome of heauen, as the prophett saith. *Inclinavi cor meum &c.* I enclined my hart to keepe these comaundements for retribution or recompence. It is lawfull also to repose hope and confidence in our proper meritts secundarie; although principallie, and cheeflie wee must repose our hope in God, as in the cheefest cause, who gaue vs grace and vertue to worke well, as S. Thomas saith. For if our workes done by godes grace, had not bene meritorious, why should the Apostle saie; in doinge good lett vs not faile, for in due tyme wee shall reape, not saylinge. And therfore saith he, whiles wee haue tyme, lett vs worke good to all, but speciall to the houshold of faith; these be the workes that are done of a man, that is in godes fauour. *Qui seminat in Spiritu &c.* he that sowerth in the spirit, he shall reape life euerlastinge. I beseech you brethren, saith he, that you will walke worthilie,

Bern. de
gras. &
lib. arb.

Basil. in
oratione
super pro-
uerbia Sa-
lomonis.

Psal. 13.

D. Tho. 2.
2 q. 17.
Ad Gal. 6.

Coloss. c. 1.
Rom. 10.

plea-

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pleasing God, fructifyinge in all good wor-
kes. For these blessed workes done of the
good, doe not only redounde to the salua-
tion of man, but also to the glorie of God,
as it is said in the ghospell. *Sic luceat lux*
vestra coram hominibus, vs videntes opera bona
vestra glorificent &c. Let your light soe shine
before men that seeing your good worckes,
they may glorifie your father which is in
haauen. So heretiques condemning the
woorks of good men, take away godes
glorie, the good example that wee are bo-
und to giue vnto our neighbors, and Gods
promise to giue life euerlastinge for them,
and consequentlie take awaie mans ende-
uour and labour in the exercise of them,
which is against S. Peter sayinge. *Fratres*
magis satagate, vs per bona opera &c. Where-
fore brethren endeuor the more that by
good woorks you make sure your vocation,
and election. And finally take away all
christian religion, which is nothinge else
then precepts, admonitions and counsell,
to imploie our life and our lymmes in the
exercise of them. Vnto the riche people
Christ biddeth them to make vnto them-
selues freindes of the Mammon of iniquity,
that when they faile, they may receaue them
into the eternall tabernacles. Vnto all sortes
of christians he proclaimeth and diuulgeth,
that vnlesse their iustice abound more then
that of the Scribes and Pharisees, they shall
not

Petr. 1.

Luc. 16.

Mat. 5.

not enter into the kingdome of heauen.

7. Wherefore the puritie and sanctitie of life in the professors of this christian catholique religion, which not onlie with subtile arguments and craftie deuises rather suggested by the diuill then inuented by man, heretiques impugne, but also with al the straungest lawes, the seuerest policies, and the cruellest persecutions that euer were, or could be inuented, or imagined, or apprehended by any creature, they goe about to overthrowe and confound, the reformation of their manners, the mortification of their passions, their angellicall conuersation in in their behauiour, their blessed and heroi-call resolutions in suffringe all exquisite torments in the defence, testimonie and confirmation thereof, their morall life adorned and replenished with all morall and supernaturall vertues, their eminent learninge and science, tempered with all humilitie of spiritte voide of pride or ambition, their admirable and incomparable workes of charitie, pietie, and deuotion, which is the life and fruites of true and vnblemished religion, haue bene motiues vnto the gentiles, pagans, yea and to the stiff-necked Iewes themselves to abandon their idolatrie, and to imbrace this christian religion.

8. That these blessed endeouours and workes of charitie are the badge and distinctiuetooken of the true religion of christian

*Ephes. 4.**1. Pet. 4.**3. Rom. 1.*

21.

Catholiques by which their conuersation should be acceptable vnto God, gratefull vnto their neighbors admirable to pagans, terrible to the diuills, and offensive, hurtfull or scandalous to none. S. Paule auoucheth the same. I prisoner, saith he, in our Lord beseech you, that you walke worthie of the vocation in which you are called with all humilitie and mildnesse, with patience, supporting one another in charitie, carefull to keepe the vnitie of the spirit in the bond of peace. And in the same chapter he saith, I testifie in our Lord that nowe you walke not as the Gentiles walke in the vanitie of their sinne, hauinge their vnderstandinge obscured with darcknes, alienated from the life of God, by the ignorance that is in them, who dispayringe haue giuen vpp themselves to impudicitie, vnto the operation of all vncleannesse, vnto avarice, but you haue not soe learned Christ. Lay you awaie accordinge to the old conuersation the old man which is corrupted accordinge to the desires of errour. For before the catholique christian religion came into the world, it was nothinge else, then a dungeon full of all filth, a denne of theeues, and most wicked liuers: a fayre or markett where there was nothing to be bought but all kind of crafte, deceite, & diuillish inuentions: a schoole where there was nothinge else to be learned, but to lett loose the ray-

nes

nes to all voluptuous pleasures, beastlie appetites, and inhumane concupiscence of vnspeakeable and shamles impudicitie, of bestiality, and Sodomiticall riotousnes, not only of the gentiles, but also of the Iewes themselves, who had the knowledge of God. Therefore Isayas the prophett did *Isa. 35.* compare the people of those ages, with dragons, serpents, woolues, lyons, beares, and Basilisks, and for that cause he called the world at that tyme the land of wast, dried, sterill, without tyllage, which was nothinge else then the denn of wilde beasts, the caue of serpents, the brothell howle and stewes of all filthie liuers: but the christian religion and preachinge of Christs gospell, not only by miracles, but by the sanctitie and holines of the liues of the prechars, did conuerte wolues into sheepe, lyons into lambes, serpents into doues, and wilde fruitles trees into most flourishinge braunches, bearinge euerlastinge fruite, as the said prophett said, that there should be a tyme, that the desert should be translated into a pleasant orchard, and the drie withered soyle voyde of trees or hearbes, into a place of plealure, which doe signifie by this comparison the pulchritude and the beautie of the sanctitie of such as should flourish in the world by the christian catholique religion, and the true preachinge of his religious ghospell, and soe the sonne of

God did appeare that he should dissolue the the works of the diuill. Iob. 1. Ioh. 3. which he hath done by his owne passion and death, as also by the preaching and vertuous life of his seruants.

9. If any man will knowe further of this matter, lett him reade ecclesiasticall histories which doe treat of the same, relating the liues of the holie Sainctes and fathers, which liued in the wildernes, and the Chronicles of the holy orders of religion, where he shall haue aboumdante stoare of holy Bishoppes, Confessors and Virgins (which haue crucified their flesh with the vice and concupiscence thereof) innumerable store of blessed Moncks, whereof some liued in their conuents, some other segregated and estranged from humanie societie, where they liued rather like angells then like men, whosoever I say shall reade oter the liues of these people written by the best wytnesses that euer were, he shal there behold, howe they haue spent whole nightes in deuoute prayers, alwell vocall as mental, without sleepe, hauinge noe other bedd then the earthe. He shall see that the Cells of these fathers were soe narrowe, that they should seeme rather sepulchers then Cells. He shall vnderstand that many of them had noe other meate then bread and salt with water and with Rootes of hearbes, that as Saint Hierom writes, to
tast

*In vita S.
Paul E-
remite.*

tast of any thinge boyled vpon the fire was counted riotuouſnes, he ſhall perceauē ſuch pouertie in their attire that it cannot be more, ſuch was their recollection and retired life wherein they were eſtranged from all inordinat affection and paſſion, in which they vſed ſuch wonderfull mortification, as they would not ſuffer their neereſt in blood to approach vnto thē. What ſhould I declare their conſtant abidinge and perſeuerance in continuall prayers without wearines, their ſpiritual exerciſe without loathſomnes, their diſcomfortable ſollitarines without gruding, hauinge noe other company then that of wilde beaſts, vglie ſerpents and fierce lyons, which with a confident hope fixed in God, they tamed and ouercame. This life was ſo admirable and ſoe ſupernaturall, as they without ſupernaturall helpe and grace of God could not endure it. What ſhould I ſpeake of their conſtant ſufferinge of all kinde of exquisite, and cruell torments, how many battells they fought, howe gloriouſſie they haue triumphed ouer the world and the diuill, and all their wicked instruments, and miniſters.

10. When our Sauour gaue vs a caueat *Mat. 7.* of falſe prophetts, he gaue vs noe other token to diſcerne them, then by their fruitts, and woorks. Doe men, ſaith he, gather grapes of thornes, or figgs of thiſtles, euen ſo euerie good tree yeldeth good fruitts, and

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the euill tree yeldeth euill fruite . Are not
you those false prophets whose religion is
most false, in asmuch as noe good fruite
came euer into the world by it , noe refor-
mation of our manners , noe amendment
of our liues, noe mortification of our pas-
sions, noe restraint of our filthie appetites,
noe motiue or impulsive meâes that should
stirr vs vpp vnto any deuotion , but rather
giuinge vs all libertie to dissolution, and to
all wanton exercise ? Haue you not taken
awaie all the Euangelicall Councells of
our Sauour in his ghospell ? Haue you not
forbidden all vowes and votaries, all Sacra-
ments and sacrifice ? Haue you not quite a-
bolished confession of our sinnes ? inward
contrition in our harte ? and externall sa-
tisfaction, and restitution outwardlie ? cha-
ritie from our harte ? and mercie from our
workes ? pietie from our soules ? and humi-
litie from our spirit ? and consequentlie
all consolatiõ from our afflicted consciences,
with the damnable libertie of your wan-
ton and lasciuious ghospell as is auouched
by the cheefest professors thereof ? For after
this manner doth Smidline speake . *Vt totus
mundus cognoscat eos non esse papistas nec bonis
operibus quidquam fidere &c.* That all the
world may knowe that they be not papists,
neither that they care for good works, they
exercise none at all. And hauinge reckened
infinite wickednesse of them, this kinde of
life

life (they say) the ghospell hath taught the: thus he. Erasmus in his epistle ad Neocomum, saith. *Profer mihi &c.* Tell me I pray thee, what man was euer made any thinge the better by that ghospell: was there any epicure or gurmardizer made sober or temperate, or any vchast or shamlesse fellowe, become chast, or honest, or ciuell made gentle, or extortioner perswaded to become liberall, or the cursed to become blessed, but I can shewe you many made worse then themselues.

*Episto.
Eras. ad
Neocomu.
1529.*

II. Luther the roote of all these Rugg-muffines hath these wordes; *mundus indies fit deterior &c.* The world (saith he) is euer rie daye worse and worse, now men are more greedie of reuenge, more couetous, more remote from all mercie, more immodest, more indisciplinable then they were in poperie. These be Luthers owne wordes. As touching their learninge or knowledge in diuinitie, Francis Stancarus witnesseth one of their prophetts, one Petrus Lombardus is more worthie then one hundreth Luthers, two hundred Melancthons, three hundred Bullingers, foure hundreth Martyrs: fise hundreth Caluines. Who all if they were pounded in one mortar, there could not be beaten out of them one ounce of true diuinitie, especiallie in the articles of the trinitie, incarnation, mediator, and lacraments.

*Luth. in
postilla
super 1.
Dominic.
aduentus.*

*Stanc. lib.
de trinitate
& mediatore.*

12. You see what testimonie your owne prophet doth beare against you, looke to all those countries where they haue stirred vpp their tragedies, was there any countrie the better for this ghospell, or was the wicked life of any one reformed by it, or were the professors themselues amended any thinge in their wicked liues by it? Compare the wicked life of the professors of this newe religion, with the ver-
 tuous life of the holie fathers that haue planted the religion that wee professe. Haue they not shined in all holines of life, in all heavenly conuersation, by which they haue allured the hearts of faithles and stiffnecked gentiles, did they conuertere any kingdome vnto Christe by the sword, haue they euer surprised citties or ouerthrowen kingdomes, or euer brought with them armies into the fielde, no, not by the sword but by godes word and humilitie of spiritte haue they overcome the deuill. Was not Luther a professed Fryar many yeares, who beinge ginen to loosenes of life, did transgresse the lawe of God in breakinge his vowe by which he consecrated himselfe to serue God in holines of life and continencie of body all the dayes of his life, whoe rann awaie and tooke a Nunne with him out of her Cloister? Was not Iohn Caluine the fire brād of France and Scotland and other countries alsoe, he beinge a priest, for Sodomitticall wickednesse bur-

No king-
 dome gai-
 ned vnto
 shirst by
 the woord.

burned in the backe, and continewinge his wicked life stīl, in that filthie sinne surprised Geneva; Was not Beza his next successor giuen to that wicked and abhominable sinne with a boy called Andebertus, and that manifestlie. And to defend their wicked liues and filthie sensualitie, they cast forth poisoned doctrine, as that vowes and votaries are not made by the lawe of God, that wee are not iustified by works done by Gods grace, and that the same be not meritorious before God, but that wee are iustified by faith only, & that all our woorkes though neuer soe good are sinfull before God: that to bridle or restraine our filthie desires, is to resist Gods ordinaunces, that God is the cause of all euill, and that from him all mischeefe comes. Therefore they take away free will from man, saying that man doth not concur to his owne iustification, with many such damnable heresies which were to long to relate, and whether these be false prophetts who bringe into the world such poisoned doctrine, lett euerie man iudge, at least lett him take heede that his soule be not poisoned therewith, in followinge their liues or imbracinge their cursed heresies, out of which as our Sauour wittnesseth noe good fruite can bud forth, and consequentlie noe meritorious works of religion or charitie can wee euer expect at their handes.

The absurditie of this doctrin, that euery one should assure him selfe that he is predestinated vnto life euerlastinge, and that wee ought to be soe certayne therof as wee should not once feare the contrarie, or to misdoubt the same, is discussed.

CHAPTER V.

1. **T**His doctrine is most false, wicked, and hereticall, sith the holie scriptures saie. *Cogitationes*

Sap. 9.

mortalium timida & incerta prouidentia nostra.

The thoughtes of men are fearfull, and their prouidence is vncertaine, by reason that the bodie which is corrupted doth aggravate the soule, beinge in great danger by reason of the inclinations of the flesh, occasions of the world, and tentations of the deuill, and wee being in the countrie of oure enemies, wherevpon S. Bernard saith, *faciles sumus ad seducendum, debiles ad operandum, & fragiles ad resistendum*: wee are easilie to be seduced, weaketo worke and labour well, and fraile to resist manfullie and couragiousslie. And soe our Sauieur said to the Apostle. *Neminem per viam salutaueritis.* You shall salute none by the waie, as S. Vincentius expoundeth. *Saluum dixeritis viatorem*, to him that is a poore pilgrime or stranger, you cannot assure his safetie without

Luc. 10.

Ser. 11.
post trinitis.

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out danger, nor securitie without feare, for the shipp is not safe without feare in dangerous seas; otherwise wee should not be admonished. *Lauda post mortem, magnifica post consumationem*; prayse none before his deathe, nor magnifie any before his end. The scripture confirminge the same. *Nemo scit verum odio, vel amore dignus sit, sed omnia in futurum seruantur incerta*: None knoweth whether he be worthie of hatred or loue, when all thinges are reserued in tyme to come. And therfore the Apostle which was one of the greatest Saintes that was, saith. *Nihil mihi conscius sum, sed tamen in hoc non iustificatus sum*: I am not guiltie in conscience of any thinge, but I am not iustified herein. The Apostle durst not assure himselfe that he was iustified, neither would he iudge whether his thoughtes were pure or noe, but the trial thereof he left to Gods iudgment. And for this cause wee are wild to worke our saluation with feare and tremblinge. Eccle. 9.
1. Cor. 4.

2. As for predestination which is almightie God his election, foresight, purpose and decree of his deare children, as alsoe his other actes touchinge their vocation, inspiration, illustration and illumination of them, and consequentlie their iustification, and last of all their glorification, wee doe not denie but it ought to be reuerenced, and embraced of all men with tremblinge, feare
and

& dreadfull humilitie; but that wee should not cast our selues with headlonge fall into any precipitat madnes, and presumptuous malipartnes; for this hath bene the gulf, wherein manie proude persons, aswell at this tyme, as before haue by godes iust iudgment perished: groundinge thereon most execrable heresies, and damnable blasphemies against godes mercie, good life, free will, humble behauiour and religious christian modestie. S. Paule hath these wordes of predestination, whome he hath forknowen, he hath also predestinated to be made conformable to the Image of his sonne, that he might be the first borne in many brethren, and whome he hath predestinated, them also he hath called, and whome he hath called, them also he hath iustified, and whome he hath iustified, them alsoe he hath glorified. S. Augustine answereth those that are curious of Gods fore-knowledge and decree, who saith. *Si queras &c.* If any man will aske wherfore God doth make choise more of this man, then of that man, lett him search godes inscrutable and vnsearcheable iudgment, and in that search lett him take heede of a headlonge fall. It is true that God hath elected his people before the constitution of the world, accordinge to the Apostle, but he said afterwarde that they should be holie and imaculate in his sight in charitie: for in godes predestination are implied

Rom. 8.

Rom. 8.

Eph. 1.

implied and inuolued, good life and works of mercie done by godes grace; It is an infallible and theologicall rule, when God ordaines any end, he ordaines meanes with our which wee cannot come to that end, as God hath ordained his glorie to be the end of man, soe he ordained grace, and the works done by that grace, to be the meanes to obtayne it.

3. If a kinge will make any of his noble-men gouernour or deputie of any prouince or kingdome, it must be vnderstood that he must obserue iustice, although it be not expressed in his pattent: if God doth predestinate vs, it must be vnderstood that he should giue vs his grace wherby wee should be iust, and worke by that grace and our ende-uours, our iustification, & therfore S. Peter; 1. Pet. 1. saith. *Fratres magis satagite vt per bona opera certam vestram vocationem & electionem faciatis &c.* Wherfore brethren, labour the more that by good works you may make sure your vocation and election, for in doinge these thinges you shall not sinne at any tyme. Was not S. Iohn saued by his innocencie, and Peter also saued by his pennaunce, for the end of man was neuer ordained without wayes or meanes to come to the said end; And therfore you must not saie God hath ordained my end, and I will not endenour my selfe to come to that end otherwise you take awaie the one halfe of pre-

predestination, that is to say, the waie and meanes appointed for the same. And therefore S. Gregorie saith. *Ipsa perennis regni prae destinatio &c* That euerlastinge and endles predestination of godes perpetuall kingdome, so it is of the omnipotent God disposed and determined, that vnto the same the electe may approache by their owne labour, that they maye aske by their desertes that which the omnipotent God before the world, was disposed to giue, if you will not goe to hell, take away your sinnes and amend your wicked life, and thither you shall not goe, otherwise, *ve impij à malo*, woe be vnto the sinfull through his wickednes, and confusion be vnto him for his iniquitie.

4. Neither ought wee to saie, almightie God knoweth all thinges to come, & whether I shalbe saued, therefore I ought nor to labour my selfe for my saluation. God knoweth that this daie you shal dyne, therefore you ought not to prouide for dinner, God knoweth that you shalbe cured of your disease, therefore you ought not to prouide any medecine for your cure, God also knoweth that the kinge shall haue the victorie against his enemies, that the husband shall haue a good haruest of corne, that the mariner shall ariue safe in Spaine, that Christ should escape the bloody handes of Herod, therefore neither the kinge should le-
uis

Greg 1.
Dialog. &
ponitur d.
23. q. 4. 2.

ue an armie, nor the husband man sowe the seede or till the ground: euen so the meanes are to be vsed to purchase the victorie, and to fill the barne with corne, and to ariue safely in Spaine, and to be secure from Herod. Vnto this agree the holy scriptures, that predestination and godes foreknowledge, takes not away mans free will and endeuours. *Deus ab initio constituit hominem & reliquit eum in manu consilij &c.* God from the beginnunge made man and leste him at his owne choyce. He hath putt before vs his precepts and comaundements, if we will keepe the comaundements they will keepe and preserue vs; he hath putt before vs fire & water, vnto which of them we list we may stretch forth our arme, for before vs he hath placed both good & euill, life and death, of any of which man may take his owne choyce.

Eccl. 5.

5. S. Paule was predestinated, yet spareth not to say. *Castigo corpus meum &c.* I chastice my bodie and I bringe the fleshe in seruitude to the spiritt, least that preachinge to others I should become reprobate my selfe, therfore wee may see, that our owne good endeuours, which godes holie grace doth worke with vs, are not excluded from our election, but those workes are both the meanes, and effects thereof, and therefore it is a desperate follie, and a great signe of reprobate and damnable persons to saie, if I
be

After. 1.

be predestinated, doe what I will I shalbe
 saued. Did not Christ promise and assure
 his disciples of the cominge of the holie
 ghoast, notwithstandinge did not those dis-
 ciples with the deuout weomen and the
 blessed Virgin, continewe together in pray-
 ers and fastinge, disposinge themselues to
 receaue the same? Neither in their prayers
 or fastinge did they misdoubt the cominge
 of the holie ghoast, accordinge as our Sa-
 uour promised the same, notwithstandin-
 ge they knewe that they ought to prepare
 themselues to be cleane vessells fitt for the
 receipt thereof. Yf the Pope should pro-
 mise vnto you to fill your vessell full of Bal-
 me or Chrisme, which are most pretious
 liquores, if you will bringe an vnclean ves-
 sell vnto him, he will not giue vnto you
 what was promised, for in his promise was
 included that you should bringe a fitt and
 cleane vessell to receaue the same. Soe
 Christ notwithstandinge he promised to
 fill their consciences, vnderstandinge, me-
 morie, and will with the balme of the ho-
 ly ghoast, yet the Apostles ought to haue
 their consciences and their soules withall
 the powers thereof, cleane and voide of all
 filth of sinne and wickednes to receaue the
 same, for such as are predestinated are writ-
 ten in a white paper in golden lettres as S.
 Vincentius saith: neither only the persons
 soe predestinated are written there, but also
 the

the works and meanes by which they are
saued and predestinated, videlicet that such
people shalbe baptized, that they shalbe
mercifull, patient, chaste, godlie and pe-
nitent: euen soe such as are damned are
written in a blacke parchment, not only
the person but their works, by which they
be damned and reprobate, that is to say,
that he is cruell, leacherous, impenitent,
proude, couetous. &c.

*Whether the holie scriptures be for protestantes,
and not for papistes, and whether we relie
vpon Traditions, not Warranted
by holy Scripture.*

CHAPTER I.

1.



Cyrill doth answere this ob-
iection saying. *Omnes heretici*

Epist. 18.

*de scriptura diuinitus inspirata, sui
colligunt erroris occasionem:* all

heretiques do founde their errors vpon the
Scriptures which were infused by God,
which wordes were pronounced in the 7.
generall councell, and are inserted in the
councell of Calcedon. S. Augustine also
doth confirme the same saying. *Non aliunde*
natas esse haereses, & quadam dogmata per-
uersitatis illaquentia animas, & in profundum
praeipitantia nisi cum scriptura bona intelligen-

*Aug. trac.
18. in 1or.*

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tur non bene, & quod in eis non bene intelligitur,
etiam temere & audacter asseritur: heresies and
other peruerse opinions, infectinge and in-
tanglinge our soules, euen to the deepe pitt
of confusion, doe springe of noe other roote
then when good scriptures are ill vnder-
stoode, and the badd vnderstandinge ther-
of, is bouldly and rashlie applied. S. Am-
brose doth likewise declare the same, say-
inge. *Hæretici per verba legis, legem impugnant.*
by the wordes of the lawe it selfe, the he-
retiques doe impugne the lawe. S. Hillarius
also saith. *Neminem hæreticorum esse qui se non*
secundum sacras scripturas predicare eas qua
blasphemat, mentiatur, there is noe heretique
that doth not alleadge falsly the scriptures,
for his blasphemies. Allo he saith, *de intelli-*
gētia heresis sit, non de scriptura, sensus non sermo
fiat crimen: heresie is of the vnderstāding, not
of the scripture, the fault is in the sense, and
not in the word, vnto which agreeth S. Hie-
rom. *Neque sibi blandiantur &c.* Lett them
not flatter themselues, if they alleadge or
affirme any thinge of the scriptures, when
euen the deuill hath alleadged the scriptures
for his purpose. The scriptures saith he, doe
not consist in readinge of them, but in vnder-
standinge of them. Origenes also decla-
reth the same, saying. *Non raro &c.* Somti-
mes the diuill doth wreast godes wordes
from many, for that there is nothinge soe
holie but the enemye of mankinde, doth a-
buse

Ambr. 3.
ad Titū.
S. Hil. in
lib. ad
Const.

Lib. 10.
de Trinit.

Hiero ad
Lucif.

Orig hom
9. in Exo.

buse the same to the destruction of man. Tertulian also saith, *de scripturis agebant, de scripturis suadebant &c.* They pleade the scriptures, they persuade the scriptures, they inculcate the scriptures, vnto this they moue some at the first dashe, they wearie the stronge, they confound the weake, and men of indifferent iudgment they dismisle with scrupules. Thus far Tertulian: soe the Arian heresie, the Macedonian, the Nestorian, Eutichian, and all other old heresies, would allowe nothings but scripture: and last of all, these newephantasticall heresies, doe grounde all their turbulent spirittes, and singuler, maleperte, and headie deuises, vpon holie scriptures.

2. For example, Luther in his first booke against Zuinglius saith that amoungest Zuingilans, the Zuinglians themielues concerninge these 5. wordes there arose tenn seuerall sects of different religion I meane, *hoc est enim corpus meum.* Stanislaus Rescius hath deuided the hereticall sects of this tyme into two hundred and 70. different heresies, euerie one alleadginge scripture for his owne fancie. Theodorus did reckon 76. heresies in his owne tyme. S. Augustine also did reckon 88. heresies vnto his owne tyme. And vnto Luther his tyme there were 290. sortes of heresies, all which did alleadge scriptures. Yea was there euer any heresie that did alleadge more scriptures for

270. sects
of heresies
in this
time.
Lib de
heres. fa-
bulis.

Aug. lib.
de heres.

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her selfe, then that of the Arians; did not
the Iewes alleadge scriptures against Christ,
that he should not be holden for a Prophet?
John. 7. saying. *Scrutate scripturas, & vide quia a Gali-*
lea propheta non surgit, search the scriptures,
saie they, and behould that a prophet doth
not arise from Galile: and by scripture
they did endeavour to proue that he was
worthie of death. Wee haue a law say they,
John. 19. and by our lawe he ought to die, because
he made him selfe the sonne of God. Did
not Iulian the apostate alleadge scripture as
S. Cyrill saithe, lib 10. in Iulianum for visi-
tinge Martyrs Reliques, alloadginge that
place of S. Mathewe 23. that the Scribes,
Pharises, and Hipocritts are like to white
monuments, and they ought not to visit
them &c. Also he alleadged many places of
scripture as Math. 5. Ro. 12. 1. Cor. 6. Math.
10. against the christians for repininge a-
gainst him for takinge away their goodes,
but to beare all tyrannicall oppressions pa-
tientlie. Did not Osiander a cheefe secretarie
alleadge 20. different opinions touchinge
the article of Iustification, and at last he ci-
ted his owne opinion, contrarie to them
all?

3. Of all these sectes it is saide. *Obscurum*
est insipiens cor eorum, dicentes se esse patientes,
stulti facti sunt. Their foolish hearte is dark-
ned, sayinge themselues to be wise, but
they be made fooles; for heretiques can
neuer

neuer haue the knowledge of the scriptures.

In maleuolam animam non introibit sapientia, Sap. cap. 1

nec habitabit corpore subdito peccatis, true knowledge shall not enter into a wicked soule, nor lodge in a bodie subiect to sinne.

Therefore the prophett saithe. *Discam in via immaculata* : I will learne in an vnspotted

waie, and when heretiques through pride, and malice, haue most maliciouſſie, opposed theſelues againſt the catholique church, the pillar, and foundation of all trueth, and haue ſought by all wicked and malicious meanes to deface the ſame, wee muſt not thinke they haue had any true knowledge or perfect wiſdome, for if once a foundation of a houſe or a rocke (vpon which are builded manie chambers) do fall, all thoſe chambers cannot ſtand vpp: the catholique church is the firme rocke, vpon which the ſaith of euerie chriſtian is builded, if he once fall from the church he hath no ſaith, nor any vnderſtandinge of the ſcriptures, and therefore S. Auguſtine ſaith, he would not haue beleeued the ghospell, without the authoritie of the church, which beinge inſpired by the holie ghooſt, hath taught thinges, which the ſcritures haue taught the contrarie: as that wee ſhould not oblerue the old lawe, nor obſtaine from thinges ſuffocated or ſtraungled and ſuch like: for the letter ſaith S. Paule killeth, but the ſpi-
rit quickneth. And as the letter in the old

1. Cor. 3.

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lawe, nor trulie vnderstoode nor referred
to Christ, did by occasion kill the carnall
Iewe, so the letter of the newe testament,
not truly taken nor expounded by the spi-
ritte of Christe, which only is in his church,
killerh the heretique, who also being car-
nall, and voide of spiritt, gaineth nothinge
by the scriptures, but rather taketh hurte
by the same; as S. Augustine auoucheth,
for in the newe testament (saith S. Peter)
are certaine thinges hard to be vnderstoode,
which the vnlearned, and vnstable deprauē,
as also they do the rest of the scriptures to
their owne perdition: of whom S. Paule
himselfe saith; alwaies learninge and neuer
attayninge vnto the knowledge of the
truth, men corrupte in mind, reprobate con-
cerninge the faith, but they shall pros-
per noe further, for their folly shalbe made
manifest to all, and as Iames and Mambres
resisted Moyles, loe they alsoe resiste the
true the.

4. If Daniell, after that God had reuealed
vnto him thinges to come, concernge
the militant church, saith. *Ego audiui & non
intellexi*, I haue heard, but I vnderstood
not, the Angell said vnto Daniell, *vade quia
clausi sunt, signatique sermones vsque ad pra-
efinitum tempus*: Goe your wayes for these
speeches are shutt vpp and sealed vntill the
time appointed, if soe great a Prophett
heard and vnderstoode not what he heard,
what

Aug. 20.
10. de se-
pore & li-
de Spiritu
& liss.
c. 5. 6.
2. Pet. 3.
2. Tim. 3.

what will heretiques and wicked arrogant presumptuous people, make glosses vpon euerie sillable of holie scripture? Wherefore *Aug. Com. sp. c. 4.* S. Augustine saith. *Sacra scriptura &c.* The holie scripture are not knowen to the proude, nor manifest, or playne to boyes; in the begining therof it is easie, but when you enter into it, it is loftie and couered with misteries, and I was not of that capacitie that I might intermedle therin. And in another place, he perswaded a yonge man learned in humanitie, and Philosophie *Aug. lib. de uil. cred. s. 7.* and other liberall sciences, that he should not rashlie reade holie scriptures, sayinge to set vpon Maurus a Comedian, or Terēce, because thou hast noe skill in poetrie, thou darest not without a master, and to vnderstand him beinge a comon poett thou searchest the commentaries of Asper, Cornutus, Donatus, and infinitte others: and darest thou without a guide, or iudge venture vpon holie scripture? which as S. Paule speaketh, *in ijs qui pereunt velatum est*, in them that perishe is hidd, *in quibus Deus huius seculi excacauit sensum incredulorum*, in whome the God of this worlde hath blinded the myndes of the infidles, that the illumination of the ghospell of the glorie of Christe, might not shine in them, and as S. Iohn saith, *Ioh. 1.* the light shined in darcknes, and the darcknes did not comprehend it, the heretiques hauinge not the light of Christes

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spirit which is giuen to the church, nor true humilitie by which they should obeie the same, cannot haue the shininge light of Christ his ghospell, nor the true vnderstandinge thereof. *Credite & intelligetis*, saith the Prophett, beleue the church and you shall vnderstand the scriptures, vnto whom almightie God hath giuen the true interpretation thereof, and to noe particuler spirit.

Esa. 7.

Lib. 1. de
Doctr.
chr. c. 6.

5. S. Hierom beinge soe well learned as he was, and furnished with the knowledge of all the tongues, did stumble in many thinges, for he tweareth in explayninge the prophetts: the same difficultie S. Augustine had as he himselfe declares, when he would expounde that place of scripture of the sinne against the holie ghoast, and when he alleaged many places, he was not satisfied in them: all so he saith that many obscure places be in the scriptures, almightie God ordaininge the same, to abate the pride and arrogancie of man, and to submit his priuate spirit, to the vniuersall spirit of Christ his church, & therefore Tertul. saith. *Fides te saluum fecit, non exercitatio scriptura*, it is thy faith that saueth thee and not the readinge, or exercise of scriptures, the misteries wherof are hidden from the wicked, for they be like Margarittes, and pretious stones, and which ought not to be giuen to swine, noe more ought they to be common to euerie one,

one, and as a holy man saith. *Non intelligendi viuacitas, sed credendi simplicitas te saluum fecit*: it is not the quicknes of vnderstandinge, but simplicitie of beleeuinge that shall saue thee. *Omnis prophetia* (saith S. Hierom) in Ezech 45. prophets are obscure, what the disciples doe heare inwardlie, the comon people knowes not what is said in them: and accordinge to this the prophet saith, *tenebrosa aqua in nubibus aris*; obscure water in the cloudes of the aier, the ordinarie gloss in that place hath, *obscura doctrina in prophetis*, the prophets are full of darke, and difficult doctrine.

6. Was not the Eunuch Threasurer to the Queene of Ethyopia, exercised in the scripture, and yet he confessed he could not vnderstand them? Act 8. Did not Christe interpretate the scriptures to the Iewes and his disciples Luc. ult? S. Iohn Chriostom vpon that place, *scrutamini scripturas. Christus*, saith he, *Iudeos &c*: Christe did not referre the Iewes vnto the bare, and naked readinge the scriptures, but vnto the diligent examination and inuestigation thereof. S. Hiero saith, that all the Epistles of S. Paule to the Romaines be verie obscure and intricate. Luther himselfe vpon the Psalme 88. *Thronus eius sicut dies cali*: his throane is like the daie of heauen saith; I would haue noe man to presume in my behalfe, that I can vnderstand the Psalmes in their lawfull sense,

Act. 8.
Luc. ult.

Lib. 1.
praf com-
ment. in
epist. ad
Alga. 9. 2.

sense, which was neuer performed of arie, though neuer soe learned or soe holie, for the scriptures must be considered, either literalie in themselves, or accordinge to their methode and sense, for in themselves they speake, and containe things supernaturall and mysticall, which are hidden from the capacitie of the vulgar sorte: or if they should be considered accordinge to their methode or sense, they should be deuided into foures kindes of senses, & vnderstandinge as, *sensus Anagogicus* which is called the celestially sense, *Allegoricus* which is the spirituall sense, *Tropologicus* which is the morall sense, and *Historicus* which is the litterall sense. Thertore the prophett cried out vnto God sayinge, *da mihi intellectum &c.* giue me vnderstandinge and I will searche into thy lawe; *faciem tuam illumina super seruum tuum Domine.* Illuminate my vnderstandinge with thy grace O Lord: that I may vnderstand thy word; *sacra scriptura* (saith Hylarius) *non in legendo sed intelligendo, non in prauaricatione sed in charitate:* the holy scriptures doe not consist in readinge of them, but in the true sense and meaning of them, not in corruptinge or in prauarication of them, but in the charitable interpretation of them. And when S. Augustine did see the manifest and false applyinge of them by the Pellagiās, he did appeale to the Bishopes both of the east and west.

The scrip-
ture hath
4. senses
or vnder-
standing,

Lib. ad
Constant.

7. Caluine saith of the protestantes that they would haue the scriptures to patronize and support their errours, sayinge . *Ibi quid non inuertunt , quid non deprauant*, what is there but they peruert and depraue ? Luther would not admitt any translation of scripture but his owne translation : noe more would Zuinglius his aduersarie. Luther was offended with the printer that did send him Zuinglius his translation, who would not once peruse it, and so Zuinglius with Luther. Kinge Henry the 8. after he made himselfe head of the Church, he caused the scriptures to be translated into English, which afterwards he suppressed and inhibited . Afterwardes he caused another translation to be made by the authoritie of the parlament Anno regni sui 34. and proclaymed vnder paine of death, that noe other translation should be vsed but that, and this he did to mantayne his opinion . Also when his children, kinge Edward and Elizabeth came to the Crowne and held contrarie opinions, they caused contrarie translations to be published . Vulgar translations of scriptures profits nothinge, vnlesse wee knowe the true sense of them, & as for the true sense, the protestantes giue vs no rule at all for the same. For in England they cannott iudge of the controuerisie of religion by the scriptures, because they are bound by their lawes to beleue according to the will

*In p[re]fat.
ad lectores
ex Phycos.*

*Lutherum
in hist. Sa-
crament.
foll. 22.*

*Zuingl.
to. 2. resp.
ad Luth.*

*Fox. in
Henri. 8.
in fine
hist.*

Fox. ibid.

will and decree of the parlement howse and of the kinge. And in other protestant countries, where the parlement or the wil of a prince is not of force, there are so many sects and heresies, as they cannot be re-claymed, euerie one wreasting the scriptures, to his owne priuate, and fantastickall opinions; for the Protestants, doe not care for the vulgar translation: vnles they may peruert the sense thereof, according to their owne turbulent braines.

2. Cor. 4.

8. Neither is there any people, that doe reuerence, and honor the scriptures more then those of the Catholick religion. Which as S. Paule saith, doth renounce the adulterating of the word of God, wicked constructions, deceitfull interpretations, and sinister application thereof, & which is common to heretiques (as Luther affirmeth) that the roote of all heresies hath bene the scriptures, yea he added that the scriptures ought to be called the booke of heretiques. There is neither iott, nor sillable in the scripture, but the catholique church doth imbrace, & allowe the same as ywritten, and sett downe by the holie ghast; and although the priuate spirit of some haue thought some bookes of the sacred scriptures not to be canonicall, yet the whole catholique church hath receaued them; & hath taken awaie that doubt. Touchinge the bookes of the old testament videlicet Iudith, Tobyas, the booke of wisdom,

dome, Ecclesiastes, the two first bookes of the Machabees, and of Bartuch, as alsoe of the newe, as the Apocalips, the Epistle of S. Paul to the Hebreues, the Epistle of S. Iames, the 2. of S. Peter, the 2. and 3. of S. Iohn, and therefore the heretiques of this time doe not allowe those, for that some in tymes paste haue doubted thereof. Did not S. Tho: doubt also of Christs resurrection, and therefore ought he, or wee doubt thereof still, Christ hauing manifested his scarres and his woundes vnto him? Euen soe though some learned men haue doubted of those bookes, yet by the vniuersall consent of the church these bookes were made knowen to be Canonically scripture. As concerninge the booke of Iudith, the councell of Carthage vnder Aurelius Bishopp thereof, Innocentius the first, Gelasius with 70. Bishoppes, the councell of Florence vnder Eugenius the 4. haue pronounced it to be canonical, as also of the booke of Tobie, Ecclesiastes, and wil-dome. As for the two bookes of Machabes, the Canons of the Apostles (the author whereof is said to be S. Clemēt) in the ende thereof the two bookes of the Machabees, are inserted as Canonical, those two bookes are confirmed by Innocentius the first and by the councell of Carthage, and confirmed by the 6. Generall councell, in such like manner the said 2. bookes are confirmed, both by the two generall councells,
of

*Aug. li. 18
de ciuit.
Dei. c. 16.
con. Gaud.
epist. lib. 2.
cap. 23.*

of Florence, and Trent, and as S. Augustine saith, that the Church and not the Iewes, doth allowe the Machabees for canonicall: and not onlie S. Augustine, doth produce wittnesse out of them, but also Ireneus, Tertul. Cyprian. Chrysost. and others, soe as to doubt of these bookes, is rather the infidelitie of the Iewes, then the faith of the Christians, especially when the Church hath once decreede the same, and soe are all the rest of the said bookes made Canonicall by the Church, and by her determination, which is of greater force to allowe, or disallowe of them (as also of the true interpretation of them) then all the priuate spirittes in the world, vnto whome all priuate mens iudgment ought to submit themselues. Basill the greates, and S. Gregorie: Naz. being the cheefest diuines amongst the Grecians, and hauinge cast awaie all other bookes, they recollected themselues, to studie the holie scriptures, the true meaning and interpretation thereof, as Ruffinus testifieth, they gathered out of the authoritie and comentaries of their predecessors, & not of their owne priuate presumption or proper imagination.

*Ruff. lib 2.
cap 9. in
Eccl. hist.*

*Gal 2.
Aug. lib.
28. in
Faust. c. 4.*

Luc. 22.

9. Did not S. Paule beinge an Apostle, before he preached the Ghospell, goe vpp to Hierusalem, that he might confer with S. Peter, Iames, and Iohn, and especiallie with Peter touching the preaching and expoun-

poundinge of the Ghospell, for that our Sa-
 uour did praie particulerlie for S. Peter,
 that he should not faile in his faith; vnto
 whome he promised the assistance of his ho-
 liespirite? If this soe great a doctor beinge
 illuminated by Christe, and receauinge his
 ghospell frō him, did neuerthelesse conferr
 the same with S. Peter, the foundation of
 the ecclesiasticall Hierarchy, the Pastor of
 Christs sheepe, the captaine of his armie, the
 sonne that shineth in this hemispher of chri-
 stendome, and heade of the mysticall bodie
 of Christe, which is his church, how much
 ought others to doe the like, which haue
 not so much securitie, nor soe good a war-
 rant to be fauored and inspired of God, as
 he had? How can wee thinke or beleue,
 that heretiques can vnderstand the scriptu-
 res, who haue not the spiritt of God to
 instruct them in the knowledge thereof?
 For as no member of the bodie, hath the
 spiritt of the bodie, vnlesse it be vnited and
 ioyned to the bodie; soe noe member of the
 mysticall bodie of Christ which is his church
 hath the spirite thereof, that is separated frō
 the same. Wherevpon S. Augustine saith;
nihil magis debet christianus formidare &c.
 there is nothinge that a chrlitian ought to
 feare more, then to be separated from the
 bodie of Christe, for if he be separated and
 disvnited from the bodie of the church: he
 is not a member thereof, and if he be not a

mem-

Aug 17ac.

17. in

Iohm.

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member of the same, he is not quickned by
her spirit, and whosoever hath not the spi-
rit of Christe, as the Apostle saith, he is not
his, it is the spirit that quickneth, the flesh
auaileth nothinge. Therefore you beinge
not in the Church, vnto whome the spi-
rit of God is promised, to direct her in
all trueth, and to guide her from all errors
and heresies, wee ought not to beleue that
you haue the knowledge of the scriptures,
or the true vnderstandinge or interpretation
thereof, for it cannot stande with any rea-
son or rule, that this spirit of trueth can be
in turbulent mindes, or malicious heades,
Isa. 66. as heretiques be, *quinon requiescis nisi super
humilem, & mansuetum & trementem sermones
suos:* neuer resteth, but vpon the humble,
and meeke, and tremblinge at his wordes
and speeches.

*Whether euery man ought to be iudge of the scrip-
ture, and to rely altogether vpon his owne
iudgment touching the interpretation ther-
of, being inspired by the holly ghoast concer-
ning the same.*

CHAPTER V.

1. **T**His is the assertion of william
Whitakers in his booke against
Cardinall Bellarmin, for that
saith he, counsellors, fathers, and
popes

popes be men. And the scripture auerreth,
 all men to be lyeares, and so no man can
 be assured his faith to be certaine and infal-
 lible. Wherto I answer, that no priuat man
 can be assured of the certitude of an infalli-
 ble faith, and therefore nott of the good
 spiritt, rather then of the badde, by whose
 suggestiō many are intoxicated with dange-
 rous and damnable opinions, for according
 to the Apostle. Sathan often times transfi- *2. Corins.*
 gureth himselfe into an Angell of light,
 and therefore the holy scripture willeth vs,
 to be very carefull in discerning of the spi- *1. Ioh. 4.*
 ritts, and nott to beleue euery spiritt, for it *Th 4.*
 is the holy catholicke church that wee
 ought to beleue and obey, which the scrip- *1. Tim. 3.*
 ture beareth wittnesse to be the pillar and
 firmament of trueth: but it giueth no cer-
 titude or euidence of any priuat spiritt, or
 pecular iudgment of any one in particuler,
 and therefore the holy councell saith. It see- *Act. 15.*
 meth good to the holy ghost and to vs,
 which holy ghoast is said to be nott with
 euerie particuler man, but with the church
 in generall, and with those that haue charge
 and direction therof. *Ero vobiscum vsque ad*
consummationem seculi, euen to the consum-
 matiō of the world. And vnto S. Peter & his *Mat. 18.*
 successors is said. I haue praid for you that
 your faith may not fayle; and seeing this pri-
 uiledg is giuen to S. Peter for the good of *Luc. 22.*
 the church, as the first and cheefe pastor
 O therof

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therof vnder Christ, and to no other in particular, as long as the church shall continue, the prayers and intercession of Christ shal not be frustrated. And therefore S. Cyprian affirmeth the fountaine of all heresies to haue proceeded, for that one priest for the time being, & one iudge for the time being, vnder Christ, is not regarded. For which way, saith he, can heresies be preuented that they spring nort, or being sprong already, that they be nort extended or encreased, wher there are so many masters as disciples, & so many iudges as barristers? And for this cause S. Hierom saith against Iouinian, amongest 12. one is chosen, that a cheef being ordained, occasion of scisme should be taken away.

Dent. 17.

2. The tables of both the testaments referred vs ouer to no particular iudgment, but altogether to the finall decree and arbitrement of the high priest, as it is saied. If there be any hard or doubtfull iudgment amongest you, goe to the priest of the Leuiticall stocke, and to the iudge that shall be ordained for that time, and he shall enforme you of the trueth. Whose lippes, according to Malachias, shall keepe wildome because he is the angell of the Lord of hostes: if he will not hearken vnto the Church, lett him be vnto you an ethnick and a publican. And in the newe testament our Sauour appointed one pastor aboue

Mal. 2.

Matt. 18.

about the rest, vnto which he hath committed the feeding of his flocke, which should haue beene friuolous if the flocke would nott receaue food from him; Afterwards he ordained pastors and doctors in his church which should be also a friuolous ordinance, if euerie one should be a proper pastor and doctor to him self. And although counsellors, fathers, and popes are men, so the testimonies of the scriptures may also be taxed with the imputation of humane errors: so were the Apostles and prophets men also, yett wee ought to beleue them because the holly ghost was not a lyar that spake in them; And so the ecclesiasticall counsellors, fathers, and popes being lawfully assembled together and assisted by the holly ghost, which in such a case is promised vnto them, did not erre.

Ephes. 4.

Matt. 18.

3. Another obiection they bring, saying S. Peter was nott promised vnto the Church to direct the same, butt the holly Ghost which should direct and instruct all the Apostles, and nott S. Peter. I answer that God promised the holie ghost as an inuisible and internall doctor and director. S. Peter his visible and externall doctor he left in his church. And therefore S. Augustine saith, after promising the holly ghost lett no man thincke that he shall so giue the holly ghost vnto his church in his owne place, as though him self also would nott

Ioh. 14.

Aug. in Ioh. 14.

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be with the same, for he auowiched he
would nort leaue them orphanes, but
would come vnto them.

4. And althoughe the holy ghoast was
promised to instruct the Church in all
trueth, yett not without the Father and
the sonne for their externall workes, are in-
diuisible: for there is but one indiuisible
substance, and because the Church is a visi-
ble body, so it ought to haue a visible viccar
vnder Christ the inuisible head therof. And
therfore he saide vnto S. Peter Ioh. 11. Si-
mon of Iohn, louest thou me more then
these, feed my lambes, which he repeated
thrice, first commending vnto him his lam-
bes, afterwards his litle ones, the third time
his sheepe, and so expoundeth. S. Ambrose
in cap. vlt. Luc.

5. Nowe the power and iurisdiction
which was promised vnto S. Peter Math. 16.
that the Church should be builded vpon
him, that the keyes of the kingdome of hea-
uen, should be also giuen vnto him, is ac-
complished and performed in the 21. of S.
Iohn, feed my sheep, of whom he is actually
made the generall pastor and viccar.

6. And although the rest of the Apost-
les were lightes and priests, and had au-
thoritie also in the 20. of S. Iohn, yet theirs
was extraordinary which should end with
them selues, and whatsoeuer authority they
had, was by the sacraments by which they
remit-

remitted sinne. S. Peter had authoritie to bind and loole immediatly, and by him the the Apostles as depending vpon him as S. Thomas saith in 4. dist. 19. q. 1. art. 3. and so he maketh a distinction of the two powers videl. of order, and iurisdiction, the first was equally giuen to all the Apostles. Iohn. 20. and consequently to all priests, but the second power was principally giue to S. Peeter, and from him to be deriued vnto the rest of the Apostles.

How heretiques would faine take aduaie all tradition, alleadinge for their purpose that of S. Math. 15. In vaine you worshipp me, teachinge for doctrine mens precepts.

CHAPTER III.

I. **T**his is it saith S. Augustine that all heretiques doe bragge of, if I should aunswere all such trifles, I should neuer make an ende saith he, soe as he would not aunswere to this place, for he saith that the traditions of the Apostles ought to be of as great force as the holie scriptures. But to those wordes of our Saviour, S. Basill doth aunswere, saying. *Nihil aliud ijs recepi verbis intelligi, quam quod humanis traditionibus ad mandatum Dei reprobandum, obsequendum non sit*, that nothinge else is meante by those wordes,

Lib. contr. Maximū.

Bas. in Ethicis.

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then that wee ought not obey such traditions
as are repugnant to Godes lawes ; as
many obleruations of the Iewes, and alioe
of the pharifies were then, and the like tradi-
tions of heretiques are nowe: yet we ought
to obey the custome of the church, other-
wise wee should be counted by the wor-
des of Christe, as Ethnicks and Publicans.
But the traditions deliuered to vs by the
pastors and fathers thereof, which are the
foundation of our faith, and which are not
repugnant to Godes precepts, nor to his
lawes, or scriptures, but doe rather confir-
me the same, are not meant by those wor-
des: for Godes worde doth not consist
onlie of the scripture, but also of tradition,
for such as were old heretiques did not
gainsaie the written word, but because they
did not beleue the tradition of the church,
and the definition thereof, they were soe
counted, and accursed.

Upon
what oc-
casion he-
resie did
growe.

2. That the sonne is of the same sub-
stance with the father, the catholique fathers
haue defined by godes word: but because
the heretiques did not finde the same writ-
ten, they would not beleue the church,
which did grant it was nor written, but de-
liuered by tradition. Soe as you may see
the difference berwixt the heretique, and
the catholique. *Felix Pontifex*, writinge to
Benignum 130. yeares before the councell of
Nyce saith, that it was an Apostolicall tra-
dition,

dition, that the sonne was of one substance with the father, and that the holie Ghoast is to be adored, as the father and the sonne, and that heis of the same substance with the father; and when the same heretiques did aske where it was written, the church did answere them, that it was deliuered, vnto them by tradition which two pointes continued afterwarde by the 2. counsell of Nyce and Constantinople. Also in the counsell of Ephesus, that the blessed Virgin Marie should be called the mother of God. In the counsell of chalcedon, that there are two natures in Christe. In the 3. counsell of Constantinople, that there are in him two wills, and two operations. In the second counsell of Nyce against heretiques, that the church should vse Images. In the generall counsell of florence, that the holy ghoast proceedeth from the father, and the sonne; And when heretiques did relie all vpon the scripture, the catholique fathers did conuince their interpretation of scriptures, by tradition of the successiue doctors and fathers in all ages. The tradition also that easter daye should be obserued vpon the sondaie next after vnto the 14. daie of the new Moone (as some doe write) S. Peter and S. Paule ordained; so as in all pointes of doctrine wee recurr to the tradition of our ancestors: and when you teache that all thinges are don by necessitie, & not by the free will

Articles
of faith
by tradi-
tions.

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of man, weerecurr vnto the succelsiue age,
and wee find out, that the first author was
Symon magnus, next vnto him was Marcion,
next vnto Marcion, was Manichæus, next
vnto him, was Petrus Adelhardus. Next
vnto him, was Iohn Wicklief. Next after
whome followed your great master Mar-
tyne Luther: so that we find in all antiqui-
tie of tymes, that this doctrine was detested
by the holy doctors, that liued in those
ages.

*Tradition
of profes-
santes.*

3. Againe when you obiekt vnto vs
your tradition of your imputatiue iust-
ice: where you say that our faith is impu-
ted vnto vs by the iustice of Christ, as if it
had bene our owne iustice, as also that eue-
ry one vnder paine of damnation is bounde
to beleue, and to be certaine that his sinnes
be forgiven him, & that he should not mis-
trust his proper infirmitie therein; also that
not any one is iustified, but he that beleues
for certaine that he is iustified, and that his
iustification and absolution of his sinnes, is
effected by faith onlie, without any rela-
tion to the Sacraments, and that euerie one
is bound to beleue, that he is in the num-
ber of those that are predestinated, and that
by all infallible certitude he hath the giuste
of perseuerance to be the true seruante of
God vnto the last gaspe of his life: this and
such like wee can not find in the scriptures,
nor in the fathers, nor in the doctors of
the

the church, but rather the contrarie, and that which the holie catholique church calles penance, you call terror of conscience, and that which she calles Sacraments and sacrifice, you call it the Lords supper: wee search the fathers, and wee can finde noe such wordes, and although sometimes they make mention of the supper, yet more often doe they call the same a sacrifice. Did not S. Paule wish Timothy to keepe his depositum & to auoide the prophane nouelties of voices and oppositions of false tearmed knowledge? For the scripture is not subiecte to losie skill, or arrogant or presumptuous mindes; who I pray hath greater skill or knowledge and vnderstandinge of the scriptures then the deuilles, and yet it auaieth them nothinge, because their mindes are possessed with malice, and their hartes are emptie of charitie, soe as men doe not sinne so much by the ignorance of the vnderstanding, as by the malice of the will, and accordinge to S. Augustine the summe & scope of all the scriptures is charity: who soeuer saith he that seemes to vnderstand the scripture or any parcell thereof, soe that his vnderstandinge doth not edifie that knott I meane the loue of God and our neighbors, he hath not as yet vnderstoode the scriptures.

*All things
peruered
by the pro-
fessants.*

*Aug. de
doctrina
Christi, au.
cap. 35.*

4. Now all your manner of administration, and ministerie, is your owne tradition
and

and inuention, without scripture or warrant of godes worde, but the traditions of the Apostles and ancients, and all the preceptes of holie church, were comaunded to be kepte, and they are not prescribed by man only, but are made by the holie ghoast, ioyninge
Zuc. 2. 37. with our pastors in the regiments of the
Mat. 18. faithfull, where Christe saith; he that heareth you, heareth me, and he that despiseth you, despiseth me, they are made by our mother the church, which whosouer obeieth not, wee are warned to take him as a heathen. S.
2. Cor. 3. Paule willed the people to keepe the decrees that were decreede by the Apostles and ancients at Ierusalem, he commaunded the people to keepe the precepts of the Apostles. You are, saith he, written in our hartes, not written with Incke, but with the finger of the holy ghoast. S. Paule wrote many thinges not vttered in any epistle, as some of the Apostles wrote the christian religion in the hartes of their hearers. Wherefore Ireneus
Iren. 1. 3. 4 saith, what if the Apostles also had leste noe scriptures, ought wee not to followe the order of the tradition, which was then deliuered vnto them, to whome they committed the church, to the which many nations of those barbarous people that haue beleueed in Christe, doe consente without letter or inke, hauinge saluation written in in their hartes, and keepinge diligentlie the tradition of our elders, and soe S. Hier. saith

cont.

cont. Heres. 9. The creede of our faith and hope which beinge deliuered by tradition from the Apostles, is not written in paper and Incke, but in the tables of the heartes: and this is in the church booke also, wherby & wherein shee keepeth faithfully all trueth in the hartes of those to whome the Apostles did preach. And therefore S. Paule saith, *2. Th 2. 1.* Brethren stande & hold the tradition which ^{15.} you haue learned, whether it be by worde or by epistle, not only the thinges written and sett downe in the hollye scriptures, but all other truethes and pointes of religion vttered by worde of mouthe, and deliuered and giuen by the Apostles to their schollers. And so S. Basil saith thus. I accompte it Apostolique tradition; to continue firm- lie euen in vnwritten traditions: and to proue this he alleadgeth this place of saint Paule in the same booke cap. 17. and saith, if wee once goe aboute to reiecte vnwritten customes, as thinges of no importance, wee shal ere wee beware endamage the prin- cipall partes of our faith, and bringe the pre- achinge of the gospell to a naked name. and for example of these necessarie traditiōs, he named the signe of the Crosse, prayinge towards the east, the wordes spoken at the eleuation or shewing of the holy Eu- chariste, with diuers ceremonies vsed be- fore and after baptisme: with three immer- sions in the fonte: the wordes of abrenun- ciation

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ciation and exorcismes of the partie that is
to be baptised; and what scripture saith he
taught these and such like? None trulie, all
coming by secret and silent traditions, &c.
S. Hierome reckneth vpp diuers, such like
traditions, willinge men to attribuit to the
Apostles, such customes as the Church hath
receaued by Christians of diuers Countrie.

*Hieron. in
dialogo.
Lucife. c.
4. & epist.
cam. Luci.
28.*

5. S. August. ad Genn, saith. Let vs hol-
de faste those thinges that are not written,
but are deliuered vnto vs, which beinge ge-
nerally obserued in all places of the worlde,
wee must thincke them to come from the
Apostles, or from the generall counsellis,
which oughte to be of greate authoritie in
the church of God, and whosoever will
dispute, hereof ought to be counted of most
insolent madnes. S. Hier. ad Luc. wee must
obserue the traditions of our Ancestors. S.
Paule comaunded vs to submitt our selues
to our pastors and teachers. S. Augustine
saith, wee learne by tradition that children
in their infancie shoulde be baptized de gen.
ad liter. 101. 23. Tradition cauled him to be-
leeue that the baptized of heretiques should
not be rebaptized, by tradition onlie he and
others condemned Heluidius the heretique
for denyinge the perpetuall virginie of our
Ladie, and without this noe Arrian, noe
Macedonian, noe Pelagian, noe Calvin will
yealde; Wee must vse tradition saith E-
piph. for the scripture hath not all thinges,
and

and therefore the Apostles deliuered certaine things by tradition. S. Iren. lib. 3. 14. saith that in all questions wee must haue recourse to the traditions of the Apostles, teachinge vs withall that the waie to true apostolicall tradition, and to bringe it to the fountaine, is by the apostolicall succession of Bishops, but especially of the apostolicall church of Rome, declaring in the same place that there are manie barbarous people simple for learninge, but for constancie in the faith moste wise, which neuer had scriptures but learned onlie by tradition. Tert. lib. de corn. reckoneth vpp a great number of christian obseruations or customes (as S. Cyprian in mannie places doth) whereof in fine he concludethe of such, and such, If thou require the rule of scriptures, thou shalt finde none, tradition shalbe alleadged, the author, custome the confirmer, and faith of the obseruer Orig. homil. 5. proueth the same, Dyonisius Areopag. referreth the oblation and prayinge for the death in the lyturgie or Masse, to an Apostolicall tradition. Soe doth Tertull. Aug. Chryl. Damasc. alleadge; Also wee mighte add that the scriptures themselues, even all the bookes of the Byble, be ginen vs by tradition, else should wee not take them as they be indeede; for the infallible worde of God, noe more then the workes of S. Ignat. S. Aug. S. Dion. and the like.

6. The true sense alsoe of the scriptures
which

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 which Catholiques haue, and heretiques
 haue not, remayneth still in the Church by
 tradition, the Creede is an Apostolicall tra-
 dition. *Ruff. in expo. simb. ad principium. Hier.*
Epist. 61. cap. 9. Ambr. ser. 38. Aug. de Simb. ad
Cath. lib. 3. cap. 1. Alsoe it is by tradition
 wee should, that the holie Ghost is God,
 & therefore Macedonius was condemned in
 the 2. counsell of Constantinople for an
 heretique, for that he denyed the same, be-
 cause in the scripture this name is not gi-
 uen vnto him, for in the scriptures, manny
 thinges are said to be such by Metaphors,
 which are not soe indeede, as that God is a
 sleepe, that he is angrie, that he is sorrye, al-
 though noe such thinge is in God, as alsoe
 manny thinges that are such and yet are not
 mentioned in the scriptures, God to be in-
 genitus, with manny such attributes, as
 Trinitie, parson, consubstantialitie *hypostasis*,
vnio hypostatica, homouision, and because the
 Arians did not yelde vnto the same, not
 findinge them in the scriptures they were in
 the counsell of Nyce condemned for he-
 retiques. And althoughe the verie wordes
 be not in the scripture, yet they be collected
 of the sence of the scriptures. And soe S.
 Cyrill, of that place of scripture: *Ego sum qui*
sum, I am the same that is, doth gather, that
 the sonne is consubstantiall with the fa-
 ther, although the worde consubstantiall is
 not founde in the scriptures. So the catho-
 lique

Mar. lib.
3 Theol.

Cyrill. l. 1.
dialogorū
de trinit.

lique Church in all ages, out of the sense of the scripture, doth gather, that wee oughte to pray vnto Sainctes, to pray for the deade; that there is a Purgatorie, althoughe the verie wordes themselues be not there; And when S. Paule did speake of the holy Eucharist, he broughte noe scriptures to proue it; I haue receaued of our Lord, saith he, that I deliuered vnto you, he alleadged nothinge but tradition, which he had receaued from our Lorde, that a woman ought not teache in the Church, that a woman ought to be couered, that the man oughte to be bare-headed, that the Bishoppe ought to be husband of one wife, he alleadginge nothinge but the custome, if any man would be captious, or contentious, he did oppose against the custome of the Church, saying, wee haue noe such custome, nor the Church of God, and whosoever despiseth these thinges, he doth not despise man but God. And therefore wee are referred by the holie scriptures to our auncestors, to aske knowledge of them. *Interroga patres tuos, & dicent tibi &c.* aske thy Fathers, and they shall declare vnto thee, and thy auncestors, and they will tell thee. *Non te praterent narratio seniorum, ipsi enim &c.* Omitt not to heare thine elders, for they haue learned of their parents, that of them you may learne vnderstandinge: *Non transgrediaris terminos antiquos quos posuerunt parentes.* Doe not you trans-

Deut. 32.

Eccles. 8.

Eccles. 8.

Prou. 22.

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transgresse the old limittes which your pa-
rēts haue prescribed? Are not the Rechabites
praised for followinge the tradition and
preceptes of Ionadab? *Hac dicit Deus exerci-*
tūū, pro eo quod obedistis precepto Ionadab patris
vestri &c. Thus saith the Lord of hostes,
because that you haue obeyed the precepte
of Ionadab your father, and haue kepte all
his commaundements, therefore the Lord
of hostes the God of Israell saith, there
shall not faile one of the stirpe of Ionadab,
the sonne of Rechab that shall stande in my
presence.

Wier. 35.
18.

7. In the dolfull and damnable debate
and discorde that Martyne Luther, Caluine
and others haue raised vp, by which they
plunged themselues and the worlde into
such an intricat laberinth of errors and here-
sies, where shall the poore silly sheepe haue
resolution of their doubts, but of their pa-
rentes and pastors, which God hath placed
in his church to gouerne and directe his
flocke, from all errors? shall not the children
beleue their fathers, and the sheepe their
pastors? Wee must not only flie vnto the
scriptures as S. Vincentius Lyrinensis saith,
but vnto traditiō of the catholique church,
notwithstandinge saith he in that place, that
the scriptures are of themselues sufficient,
yet saith he because all men doe not con-
ceauē the loftines of the scripture a like,
but accordinge to euery mans phantastickall
censure

Vincent. 9.
peris. c. 1.

censure and humorous passion, as soe many
 heades, soe many mindes; for men as they
 be devided in sects or factions, soe they de-
 uide the sense of the scriptures, Nouatianus,
 Photinus, Sabellius, Donatus, Arrius, Eunomius,
 Macedonius, Apollinatis, Priscilianus, Iouianus,
 and Pellagius, haue eche of them grounded
 their proper heresies vpon the scripture.
*Nam videas eos volare per singula quaque sancta
 legis volumina sacra scriptura.* You may see
 them flie ouer all the bookes of the holie
 lawe, both in publique and priuate, in their
 sermons, in their bookes, in their banquer-
 tes, in rauernes, in the streete, nothinge did
 they euer produce which was not shadow-
 ed by the scriptures, for they knewe verie
 well, that their errors coulde neuer be plea-
 sing vnto the people, without the scriptu-
 res, with which as with sweete water they
 sprinkle the same, euen as soure drinke is
 tépered with sweet honny, so as when chil-
 dren drinke therof, hauinge once felte the
 sweetnes, they haue noe loathsomnes of it
 though neuer soe bitter; But the more scrip-
 ture they bring the more wee ought to feare
 them, saith S. Vincentius, and to shunne
 them: *Magnopere curandum est in ipsa Ecclesia
 Catholica, vt id teneamus quod vbique, quod sem-
 per, quod ab omnibus creditum est.* For in the
 catholique church, wee must alwayes be-
 ware, that wee keepe that which is beleeu-
 ed, alwayes, euerie where, and of euerie
 P body:

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 body: & *hac est verè & propriè Catholica*,
 which is properlie and trulie catholique.
 And in the 9. chapter he saith. *Quo quisque*
religiosior est, eo promptius novellis adinventio-
nibus contrariatur, the more vertuous, that a
 man is, the more prompte & ready he oppo-
 seth himselfe against newe inuentions: and
 soe he saith, our maister S. Stephen in his e-
 pistles to the Bishoppes of Affricke touching
 rebaptisinge of infants that were baptizd
 by heretiques, *nihil innouandum est nisi quod*
traditum est, the good and religious man
 would haue vs children to inuente noe re-
 ligion, but what wee haue receaued of our
 fathers, and whose steppes he would haue
 vs to followe in all thinges.

Apud
 Cypri. li.
 2. cap. 7.

8. This said author expoundinge, 1. *Timoth.*
depositum custodi; keepe in depositum what
 I haue left in your custodie, the religion and
 the obseruation thereof, that I deliuered
 vnto you, shunninge prophane noueltie of
 voices; he doth not saye, shunn antiquitie,
 or ancientie, or continuance, but noueltie
 and innouation of thinges, *nam si vitanda est*
novitas, tenenda est antiquitas &c. For if wee
 oughte to auoide noueltie, wee shoulde im-
 brace antiquitie: if noueltie be a prophane
 thinge, antiquitie is a sacred thinge, keepe
 the depositum saith he, which is giuen vnto
 thee and to the whole church, to be kep-
 t from theeues and enemies, least they should
 sowe cockell or darnell amoūgest the cleane
 wheate

wheate. The depositum which you haue receaued, not which you haue inuented. The depositum, which is not coyned by thy witt, but deliuered by my doctrine. Not any mans priuate viurpation, but the common, and vniuersall tradition: in which you are not the author, but the keeper: not the institutor, but the follower: not the mayster, but the disciple. The depositum, saith he, *Catholica fidei talentum*, keepe the talent of the catholique religion, vnspotted, inuio-
lable, and vndefiled by you saith he, the ro-
larie of the spirituall tabernacle: *Preciosas di-*
uini dogmatis gemas exculpe fideliter & compre-
adorna sapienter, adyce splendorem, gratiam &
venustatem, do you garnish, turne faithfully,
and adorne with the precious Iewell of the
diuine decree, doe you add therunto, splen-
dor grace and beautie.

Exod. 36.

Vincensium
cap. 27.

6. All this I haue alleadged out of *Vin-*
centius Lyrinensis word, by word; for his
whole booke against heresies hath noe o-
ther obiecte but the tradition of our aunces-
tors, by which he confuteth and conuinceth
the prophane noueltie of heretiques, and
their arrogant insolent ostentation of scrip-
tures, vpon which they grounde all their
hereticall cauillation, which as all our for-
fathers before vs, soe wee after them doe
finde by experience, that the interpretation
and meaninge thereof as they doe produce
them, is of greater difficultie, then the con-

*Hil. 2. ad
Const
Aug. lib. 1
de trinitate
cap. 3.*

*Tertul. li.
aduers.
prax. c. 20*

*Moyſes
the firſt
that wrot
Euseb. li 9
c. 4 & li.
10 cap 3
prepara-
tionis E-
uangelice.*

trouerie it selfe, the fathers did vrge them with a shorter way by askinge, *quid prius & posterius?* what is first and laste? for that heresie is grounded in noueltie, and euer cometh after the Catholique trueth first planted. And for that euerie heresie pretendeth his heresie to be auncient and from the Apostles, the fathers doe alleadge that this trueth muste not onelye be eldeste, but also must haue continewed from tyme to tyme, at the leaste with the greatest parte of Christians. And therefore Tertulian saith lib. *De praescriptione: quod apud multos vnum inuenitur, non est erratum sed traditum*, that wherin moste men doe agree vpon, it is not an erroneous opinion, but a common tradition. For the Church of God is a most liuely ghospell, for with the Apostles there was the Church of Christe before the ghospell was written, sith none of the Euangelists did write vntill 18. yeares after Christs assention. With Abraham Isaacke & Iacob was a true Church in the faith of one creator and redeemer to come, when there was noe scripture, for Moyſes was the first that comitted the word of God to inke and paper, hauinge written the same in the Hebrew tongue, which was the first that inuented characters or letters as Eusebius doth wittnesse, & euen by the testimony of prophane writers themielues, and haue taught the people beinge rude and ignorant

rante to vse them; Moyles beinge dead Cadmas in the daies of Iosue did firste inuente greeke characters.

10. The holy scriptures doe testifie, as also prophane histories, that learninge and philosophie came from the Phenicians, Assyrians, Chaldeans, and Aegipte vnto Greece, and the same doth Iosephus teach. The first vniuersitie that euer was, was Cariath Sophor in the lande of Canaan in Asiria, it was called the cittie of learninge, neere vnto the cittie of Hebron, longe after the Grecians began to haue lettres and learninge: and Origines saith, none amoungst the Grecians did register or write any thinge of the actes or mopuments of the Grecians before Homer, and Hesiodus, which were 400. yeares after Moyles, and if there were any thing written of the Assyrians, or of the Phenicians before Moyles, they did perishe, the holie scriptures by godes diuine prouidence beinge reserued safe, and before any scripture there was the Church, for betwixt Moses and our first Father, was more then 2. thousand yeares, in all which time there was noe lawe written, but the lawe of nature, the word of God which he signified vnto Adam, Noe, Abraham, or what otherwise he did inspire into the hartes of the Patriarches, by tradition onelye it came to the posteritie, and to Moyles himselfe, soe as tradition was before the scripture

Ioseph. 1.
apionem
grammati-
cam.
Iosue c. 15
Iudic. 1.

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more then 2000. yeares; the lawe of grace,
which was by a liuely voice deliuered by
Christe to his Apostles, was not written
by him, nor commaunded by him to be
written, and therefore shall not the Chri-
stians beleue the same, because he com-
maunded not it should be writtē? or should
the Christians which did beleue the Apost-
les before the same lawe was written, be
reputed fooles for beleeuinge the same
before it was written? For our Sauionr did
not say: *Scribite Euangelium, sed predicate*
Euangelium omni creatura, write the ghospel,
but preach the ghospel to all creatures, how
many thowlandes be there in the worlde
that cannot write nor read the scriptures,
and yet shall they not beleue them deliue-
red vnto them, by the tradition and prea-
ching of the church? *sicut predicauimus, sic*
credidistis, saigh the Apostle, as wee haue
preached, soe you haue beleued, he did not
say as wee haue written. *Tu vero, &c.* Doe
you abide in those thinges, that you haue
learned, knowinge of whome you haue
learned them, soe it seemeth good to the
holly ghoaste and vs, if any man be conten-
tious, wee haue noe such custome. He did
not obiekt scripture but custome, and tra-
dition, therefore he said, *Stare in fide*, stande
fast to your faith and keepe the traditions.
Therefore it is inserted in the Cannons of
Hormitta, *prima salus est recta fidei regulam*
custo-

1. Cor. 15.

2. Tim 3.

Act. 15.


1. Cor. 11

2. Thes. 2.
Horm. in
diaceis
cap 25.
g. 1.

*custodire, & in constitutis patrum nullatenus
deniare;* it is the beginning of our saluation
to obserue and keepe the rule of right faith,
and not to goe one steppe away from the
decree and ordinance of our ancestors.

*Certaine obiections answered against traditions,
taken out of the first Chapter of S. Paule
to the Galathians.*

CHAPTER III.

1.  lthough saith S. Paule, wee, *Galat. 1.*
or an Angell from heauen e-
uāgelize beside that which wee
haue euangelized to you, be he
anathema or accursed. This verie place is ci-
ted by S. Athanasius in the defense and
confirmation of traditions, sayinge. If any
man will cite out of scriptures any texte a-
gainste the decree or determinations of the
churche and councells, let him be accursed,
and although he alleadge all the scripture
in the worlde against that which alreadie
wee haue receaued, wee must not beleue
him, for children, as Athanasius saith ought
not to iudge of the decree of their parentes,
vnles they would haue themselues to be
bastardes.

2. Yet notwithstandinge wee must dis-
tinguise the wordes of S. Paule which may
be vnderstoode two manner of wayes as S.

Aug. trac
96 super
Iohn.

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Augustine hath vnderstoode the same, say-
ing. Aliud est euangelizare preterquam quod ac-
cepistis, & aliud est euangelizare plusquam acce-
pistis, euangelizare preterquam accepistis, est
transgredi regulam fidei & recedere a via euan-
gelij semel per Apostolos predicata, for it is not
all one to say to euangelize otherwise then
you haue receaued, and to euangelize more
then you haue receaued, for to euangelize
otherwise the you haue receaued, is to trans-
gresse the rule and limittes of faith, and to
departe from the decree of the Apostles,
which is a detestable thinge: and therefore
to euangelize more then you haue receaued
is not S. Paules meaninge, otherwise he
should be repugnant to himselfe, who
desired to come to Thessalonica that he
might supply what was defectiue and lac-
kinge of other mens faith; For when the
Apostles vttered these wordes from Ephe-
sus to Galatia, the ghospells of the 4. E-
uangelistes were not written, and specially
the ghospell of S. Iohn. For it is not all a
like the ghospell, and the writtinge of the
ghospell, the first that was written was the
ghospell of S. Marhewe, and S. Luke did
supplie what was wanting of the same,
and S. Iohn in his ghospell did add in many
thinges which was not written in the other
3. Euangelistes. And soe S. Paule himselfe
in his Epistles did expresse many thinges,
which were not soe plaine in anye of
the

the 4. Euangelistes.

3. Lastlie accordinge to the declaration of all the doctors of the church, especially Ireneus, Tertulian, Cyprian, Hierom, Augustine, and others, many thinges were deliuered vnto vs by the tradition of the Apostles, which are not expresse and manifestly in the scriptures. And therfore S. Basil saith: *Te paratum reddat traditio, Dominus ita docuit, Apostoli pradicauerunt, patres custodierunt, confirmauerunt martyres &c.* Let tradition please thee, wee are soe taught by our Lord, the Apostles haue soe preached vnto vs, the fathers haue soe keppe the same, and the same was confirmed by the Martyrs. And in another place he further saith. *Fidem nos neque ab alijs scriptam nobis recentiore suscepimus, neque ipsi mentis nostra germina tradere audeamus,* wee neither receaue a later faith written for vs by others, neither doe wee presume to deliuer euerie phantasie that springes out of our owne braine, least matters of religion should be thoughte to be mens fictions or inuentions.

Basil. in
homil. Sa-
bel. &
Arc.

Basil. ep.
ad Antio-
chenum.
Ecclesia.

Whether

Whether we prohibit the scriptures to be translated into the vulgar tongue.

CHAPTER IV.

I. **T** Rulye the Catholique Church doth nott altogether forbide vulgar translations of holly Scriptures, although she would not haue euerie bodie at his pleasure to read the same or to make glosses thereon. The councell of Trent in the table of prohibited bookes, and 4. rule, permitted the vse of the vulgar translations to them, whome the Bishopp or inquisitor, with the licence of the pastoure, shall thinke to be such as will reade them to their edification, and not to their damadge. Malmsburie affirmeth out of S. Bede, that there was sometimes permitted vulgar translations in Englande. The French alsoe had their French Bibles a long time: and soe the Englishe catholiques by permission from Rome, had the newe testamente in English.

2. After the retourninge of the children of Israell from Babylon, the diuine office & the holly scriptures were read vnto the people in the Hebrew tongue, notwithstanding the Siriac or the Chaldean language was their vulgar tongue, for the Hebrew was not at that time vulgare, otherwise the people

people should not haue had neede, of an interpreter when the lawe was read of *Esdras*; as alsoe when *Moyfes*, and *Iosias* did propose the same vnto the people. Againe the Apostles did write their ghospell in noe other language but in *Hebrew*, *Greeke*, and *Latine*; for *Peter* and *Iames* did write vnto the *Iewes* dispersed throughout the whole world in the *greeke* tongue, as *S. Iohn* did write vnto the *Persians*.

3. In *Affricke* as long as the *Christian* religion was there, the *latine* tongue was in vse as *S. Aug.* and *S. Cyprian* doe wittnesse, who also say that the *palmes* were sounge in that language, and in the *Masse*. *Sursum corda, habemus ad Dominum, gratias agamus Domino Deo nostro &c.* That the *latine* tongue was vsed in *Spaine* in their churches it is wittnesse by *S. Isidorus* aboute 900. yeares agoe, it was also decreed in the councell of *Toller* that order should be obserued in singe the *spalmes*. In *englande* aboute, 1000. yeres the seruice was in *latine* as *Beda*, and *Thomas Waldésis* doe wittnesse. In *Fraunce* also the same tongue was in vse in their churches, as *Alcuinus de diuinis officijs*, doth wittnesse, and *Amallarius Treuirsis de officijs ecclesiasticis*, who saith that in all the weast, the office of the church was in *latine*. In *Germanie* the same also was obserued, as *Rabanus* doth wittnesse and *Rupertus*.

4. The Apostles as *Iustinus Martyr* doth obserue

2. *Esd* 8.

13.

Aug. de doctrina Christiana

Isid lib. 2. de diuinis officijs cap. 2. Conc.

Toll. 4. Bed. lib. 1. hist. sua

gens.

Val 10. 3. de sacramentalibus.

Rab 2. de instit. cler. sup de diuinis officijs.

observe, did celebrate and singe the psalmes to the gentiles conuerted to the faith in the greeke tongue, notwithstandinge there were diuers tounes, as of the Parthiās, Medes, Elamitans and such like, neither yet in the vulgar greeke, but in the Atticke which was the more common and more learned, soe that the language which the greeke priests doe vse at Masse & sacrifice, is not the same, that the vulgar sorte did vse. Gregorie the 7. denied the kinge of Bohemia licence to translate the holy Bible into the vulgar tongue, soe denied Innocentius the 3. longe requested therunto by the Bishopp of Mentres, for these good fathers would not haue such profound misteries of the scripture, to be in contempte and subiect to the crosse sense of the vulgar sorte, for some simple religious persons readinge the holy scriptures, did read of godes eyes, armes and feete, and such like, which indeede ought to be vnderstoode not litteraly, but metaphoricallie, and therupon thought God to be a corpulent bodye or palpable subiecte.

*Cassiod.
colla 10.*

c. 2. 3. 4. 5.

5. David George the Hollander, by readinge the scripture alsoe in the hollandish language, found that the trewe Church should neuer fayle, and because he found by experience that noe other church continewed soe longe, as the Church of Rome, he denied Christ to be the true Messias: so that beinge subuerted and carried away

away by the sectaries of these daies, he thought the Church of Rome not to be the true church, vnto which rather then he would yelde any beleefe, he denied Christ to be God, and soe denied the church of Rome to be true the church. And a certaine wooman in Englande hauinge heard the 35. Chapter of Ecclesiasticus read by the minister against women, said it was the word of the diuill, and not the word of God.

Bell. 10. 1.
h. 1. c. 15.

6. Who can giue greater euidence of the inconuenience of readinge the scriptures more then the heretiques of this time, euery one groundinge their heresies and absurdities vpon scriptures, falslie applied, and ill vnderstoode, wherfore reason it self without other authoritie, should perswade the church to haue the scriptures and her seruice in a certaine languadg, otherwise there could be noe vnitie or communication of churches, for none either learned, or vnlearned should frequent any churches, or heare seruice, but in his owne Countrie, where he should heare his owne vulgare language; neither could there be generall counsell, for all the fathers that comes thither haue not euerie one of them the gifte of tonges, and therfore this is the caule that the Apostles for the moste parte did write all in greeke, for that at that tyme it was the commonest language of all, as Cicero saith, *Oratione pro Archia poeta*, the greeke tounge
is read

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is read almost amoungest all nations, but
the latine, is restayned within her smale
bondes and limites, but when the Ro-
maine Empire beganne to florish, the latine
alsoe florished, especially amoungest the
learned, as in Italie, France, Spaine, Affri-
que and in other nations, and therefore in
respect that it is now the commō language,
the scriptures and service of the Church
ought to be in the same.

7. If any reason should moue the church
to haue the scriptures in the vulgar tonges,
it is for that the simple people should vnder-
stande them, but they cannot vnderstande
the psalmes nor the prophetts, nor many o-
ther bookes of the scripture, neither by rea-
dinge them take much fruite thereby, but
rather great harme, for if they should read
in the prophet Osee, Goe and make vnto
yourselues children of fornications, the a-
dulterie of Dauid, the incest of Thamar, the
lies of Iudith, and how that Ioseph made
his brethren druncke, and how that Sara,
Lia, and Rachell gaue their hand-maides as
concubines to other men, they would ether
despise the Patriarches, or imitate them in
those thinges, and when they should see soe
many contradictories accordinge to the li-
terall sense which the rude cannot resolue,
they woulde be in a confusion, or bringe
the scriptures to manifest contempt.

8. Also in respecte that kingdomes and
nations

nations are subiecte to conquestes, and inuasion of strange nations, which alwayes for the most parte bringe with them their language, vtterly defacing the language of the country conquered; soe also in these countries, there muste be alterations of translations of scriptures, which cannot be done without great danger of the corruption thereof, either in respect of the ignorance, or malice of the translators, especiallie if they be heretiques, which neuer translated the scriptures trulie being carried away by their passionat affection of their heresie; And therefore S. Hierom founde great faulte, that the scripture should be soe common and in contempt, forsaith he talkatiue ould women and doring ould men, the cavelinge Sophiste, all men doe presume to speake of scripture, they rent the scriptures in peeces, they reach it before they learne it. When S. Basil heard the cheefe cooke of the Emperour, in his presence to speake of scriptures, he reprehended him, sayinge : *Tuum est de pulmentis cogitare, non dogmata diuina decoquere*, it is thy office to thincke vppon thy cooquerie, & not to play the Cooke in diuine misteries. I am sure if these fathers were liuinge in this wicked age, to see the Cobler the Tailor, the Tapster speake and dispute of scriptures, and alsoe to preach in the pulpitt, they would sharplie reprehend them.

*Hier epist.
ad Paulinum.*

Whether

Whether we forbid the ignorant to pray in a language which they vnderstand.

CHAPTER V.

1. Cor 14.

I.



He heretiques obieſt vnto vs, the wordes of S. Paul ſaying, he that ſpeaketh with the tongue let him pray that he may interpret, for if I pray with the tongue, my ſpirit prayeth but my vnderſtandinge is without fruite. I anſwere that although it be not fruitfull for his vnderſtandinge yet it is fruitfull for his deuotion, for here is noe mention made of any other tongues, but of ſuch as men did ſpeake in the primitive church by miracle, as of ſpirituell collations and exhortations which the chriſtians were wont to make to praiſe God, and not of thoſe languages which were then common to all the world, as Hebrew, greek and latine, in which the ſcriptures both olde and newe were written. For it is a palpable and groſſe deceit and cogginge of the heretiques, to ſay that the vertue, and efficacie of the Sacramentes and ſacrifice, oblations, prayers, and religion dependeth vpon the peoples vnderſtandinge, hearing or knowledge, the principall operation and force therof, and of the whole miſterie of the Church, conſiſtinge eſpecially in the verie vertue of the worcke,

worcke, and the publicke office of the priestes, who are appointed by Christe to dispose the misteries to our saluation. The infant, innocent, idiott, and vnlearned, rakinge noe lesse fruite by baptisme, and all other diuine offices then the learnedest cleercke, yea more, if they be more humble, charitable, deuoute, and obedient, and perhappes wee see more often the simple to be more deuoute, and the learned more re- chles and more colde, for deuotion doth not consist in the vnderstandinge, vnles the will be well affected.

2. S. Augustine said of the common people, *non intelligendi viuacitas, sed credendi simplicitas rursissimum facit*. It is not quicknes of vnderstanding, but simplicitie of beleefe that shall saue vs; And in another place he saith. *Si propter solos eos Christus mortuus est qui certa intelligentia possunt qua ad fidem pertinent discernere, penè frustra in Ecclesia laboramus*. If Christe had died onlie for such as can vnderstand well the misteries of our faith, in vaine wee should labour in godes church, for God doth rather respect your simple beleefe, then your deepe vnderstandinge, the affection of the will concerning your faith, then the hawtie knowledge of your lostie minde. *Charitas adificat, scientia inflat*, as the Apostle saith: charitie doth fructifie to edification, when science serueth for the moste parte to ostentation, soe as our Sa-

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uiour

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uiour did speake vnto the common people
in parables, whole simplicitie and godly af-
fection did proffitt more therby, then the
wordlie wildome and proud knowledge of
the arrogant and swelling Scribes and Pha-
rees.

3. Doe you thincke that the children of
the Hebrewes did vnderstande when they
cried in the Temple. *Osanna filio David*? Or
that our Sauour was displeased therby for
that they vnderstoode it not, but the priests
and scribes were much confounded therby,
saying. *Audis quid isti dicunt*, truly our Sauour
was not discontented at the prayes of those
littles ones, for then the prophesie was ful-
filled, *ex ore infantium & lactentium &c.* thou
makest an instrument of the tender infante
and suckinge babe to magnifie, and praise
thy name, to the confusion and ouerthrowe
of thine enemies, seinge the ende of all the
scriptures, and of the lawe of God and man,
and of the science and knowledge thereof,
is true and perfect charitie, inflaminge and
inkendlinge our hartes with the frie loue,
both of God and our neighbors, flowinge
and flourishing abundantlie with all fruitfull
exercises and worckes of mercie, pietie and
religion, as the Apostle saith: *plenitudo legis
est dilectio*: the fulnes of the lawe is chari-
tie.

4. The experience of the catholique
flocke in agreeing and submittinge themsel-
ues

ues to the seruice of the church in the vni-
 uerſall and common language thereof, and
 of their great increaſe and charitie, piete
 deuotion & religion therby, as their ſhining
 reſplendent vertues of their godly conuer-
 ſation and their externall worckes of mer-
 cie, may wittneſſe and confirme the ſame,
 and the example of the contrarie praſtiſe in
 ſewe yeares paſte of theſe new euangelifte
 or pretended reformers, as in diſagreeing
 from the common vſe and cuſtome of the
 whole church and reuoltinge from the o-
 bedience thereof auoucheth no leſſe, as alſo
 the ſmale or noe fruite at all that their vul-
 gar and confuſed tranſlations haue brought
 both vnto themſelues and to their miſera-
 ble and ſcabbed flocke, which like giddy
 heades and itchinge braines, were not con-
 tented nor ſetled therein, but conceaued
 great loathſomnes thereof, like the children
 of Iſraell who hauinge ſoe earneſtlic ſought
 vnto themſelues a kinge, yet when he did
 raigne ouer them, nothinge was more toil-
 ſome vnto them; ſoe as nothinge is more
 troubleſom vnto your carnal appetites then
 any ſett prayers or ſeruice in your vulgar
 tranſlations, which the puritantes doe pro-
 teſt to be collected out of the Popes portuis
 & Maſſe, and conſequentlie verie diſtaſtfull
 vnto them. Admonition parl. pag. 45. and
 for this cauſe by the proteſtants of en-
 glande, are cenſured as ſciſmatickes. Was

Puritantes
 cares 1088
 for pray-
 ers.

Admoni-
 tio parl.
 mens.

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euer their stinge more venomous, or their
bookes more exasperatinge or more vehe-
ment against the seruice of the church in the
latine tounge, then it is this day against the
booke of comon prayer, set forth in the
englishe tounge, and set seruice in your owne
churches? I haue reade the slanderous and
bitinge booke of Thomas Cartwrithe op-
pugninge the same, against doctour White-
guiste Bishopp of Canterburie for defending
it: there you may see with what inuectiue
stiles, redoublinge withall opprobrious tear-
mes, they doe entertaine one another, and
what a generall reuolte wee see nowe a
dayes from this vulgar translation of sett
prayers, & order sett downe in that booke,
and comaunded to be putt in continuall
practise, into Calvinisme and Puritanisme
(yea and at last vnto plaine arthisme) who
will haue noe set prayers or common ser-
uice at all, sauinge some lasciuious and wan-
ton psalmes of Geneua, rather for fashions
sake, or some carnall delight, then for any
spirituall deuotion. I haue seene a pamphlett
in printe which was exhibited to the parla-
ment, that it was not lawfull for christians
to say our pater noster, or the creede, yea not
in our vulgar tongue.

8. God doth knowe and wee ought not
to be ignorant, that your vulgar and false
translation of scriptures or set prayers, is not
for edification, but rather for cauillation
though

though you inculcate the same soe oftē, your selues not resting therein but sliding from it againe. In the kingdome of Ireland you comaund the englishe Bible, and the english common prayer booke, to be obserued in all the churches of that poore kingdome cōpelling the prisoners to buy those bookes which themselves coulde not vnderstande, yea not one person amoungest 40. when that comaūd was giuen forthe, could speake or vnderstande the english tonge. And now in the kinges raigne you cause those bookes to be set forth in the Irishe tonge, compelling euerie parish church to pay 10. shil for an Irishe Bible, when one amoungest a 100. cannott read them, or vnderstand them, and therfore an Irish protestant Bishopp, did laugh at this strange kinde of alteration, and said to some of his frindes: in Queene Elizabeth her time wee had englishe Bibles and Irish ministers, but nowē laid he, wee haue ministers come out of england vnto vs, and Irish Bibles with them.

6. Are not for the most parte all the benefices and church liuings of that kingdome bestowed vpō English & Scottish ministers, not one of them hauinge three wordes of the Irish tonge, and although in the English pale, and in porte townes, the inhabitants, especially the best sorte, cā speake Englishe, yet fewe of the common sorte, except it be betwixt Dublin and Drodach

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and in 3. barronies in the country of Wex-
forde can speake any worde of English,
and truly I thinke that the Irish Bibles haue
as many faultes & errors in the, as the trans-
lation Martine Luther made of the Bible,
in which Hieronimus Enter found more
then 1000. errors, which he set downe in
the translation that he made 1522. And not
only catholiques haue charged him with
those errors, but also Zuinglius who made
another kind of translation disagreeing from
that of Luther. The same is also witnessed
by your variable translations of your English
Bible, the first not agreeing with the last, nor
with the seconde. In the conference had at
Hampton court, the English Bible was cen-
sured to be ill translated, and containing very
partiall, vntrue, and seditious notes, and too
much fauouringe of dangerous and traiterous
conceites, and soe order was taken to make
a newe translation. How can the true sense
and meaninge of the oracles of God be im-
braced, if they be tossed and corrupted
with euerie vulgar tongue, which oughte
to be a sufficient cause that it should be pre-
served, in those languadges in which it was
first set forth by the Apostles and fathers
of the primitive church.

Cor. 14

7. S. Paule did forbid a womā to speake
in the church: but nowe euerie woman a-
mourgest the protestants, is a mistris of
scripiture, are all men Apostles, all Euange-
lists

lists, all doctors saith the Apostle but nowe? this vulgar translation, or rather corruption or prophanation, all Shoemakers, Cobblers, Tailors, Tauernors, yea and lasciuious wanton women, yea the most ignorant of all are Apostles, propherts, euangelists and doctors, so as they take away all order and forme of discipline from godes church, and in the place of Hierusalem which ought to be a cittie well ordered withall vnformitie both of doctrine and discipline, there is a Babilon builded, where there is nothinge but a sauadge and barbarous confusion. Soe as wee may perceauē, that this inordinate desire of knowinge the hidden and secrett misteries of God, which he woulde not haue to be abused, by these contemptuous spirittes, brought such fruite vnto the worlde, as that disordered greedines of our first parentes touching the knowledge of good, and euill, therfore wee are warned not to knowe to much but rather to feare, least wee should abuse our knowledg, and therfore the holly ghoast doth aduise vs, *Eccle c. 3.* not to be curious in searching things aboue our capacitie, and beyond our reache.

8. The beginninge and end of Ezechiel *Hier. in proemio Ezech.* as S. Hierom wittnesseth, was read by noe man before he was 30. yeares of age, Baptisme was vealed in the read sea, the Eucharist in the paschall lambe, in manna, and in Melchisedeks, bread and wine, the trinitie

was not knowne to any, but to the prophets and the highe priestes. S. Paule calleth the incarnation, *mysterium absconditum à saeculis*. A misterie hidden from ages, for the word *mysterium* is not to be made knowne or diuulged to euerie one, as Dyonisius and Origenes doe counsel. Did not the Apostles forbide to write the creede, that noe man might learne it but by word of mouth of the Christians? S. Ambrose alsoe saith *lib. de his qui initiantur cap. 9. lib. 6. de Sacra. c. 4.* that ineffable misteries must be kept silent. And therefore in the latine translation of the scripture, wee retaine many Hebrew wordes, and not without great cause are they reserued in the very hebrew it selfe, which cannot be soe well translated into the latine, much lesse to any other language as, *Alleluia, Osanna, Amen, Emanuell, Rabbi, Abba*, as also greeke wordes, *Kyrie eleison, Psalmum, Christum, Baptismum, Episcopum, Diaconum, Eucharistiam, Euangelium*, which are greeke voyces, and when the Pope doth celebrate the Ghospell and the Epistle are read in greeke before the latine in the churche of Constantinople those were read first by the grecians in latine and afterwarde in greeke, and soe the latine was interpreted, by the greeke, and this as Remigius declareth, was done to shew the vnitie of faith in those two churches, and that greeke in which the priests in Grecia doe celebrate

or

Dion lib
Eccles.

Hier. c. 1.

Orig. hom.

5. incant.

Hier. ep.

81. ad Pa-

machum.

or say Masse, is not the same which the vulgar people doe vse, but farr different from it, which only the learned sorte of people doe vnderstande: euen as the latine tonge is not the vulgare tonge of the latines, but the Italian tonge, for the latine is only knowē to the learned. For as S. Basil saith, it is not a misterie if it be commō to the vulgar sorte, for in the olde lawe all the vessells of the tabernacle were couered least they should be subiect to the viewe of the people: by which Origines did signifie, that the misterie of the sacrifice, ought to be hidden from the common people and vnworthie persons: and soe Dionys. saith when our holly princes did institute publiquely the holly sacrifice, they haue neuerthelesse deliuered the same in secrete manner.

Basil. lib.
de Spiritu
sancto.
Num. 5.

9. Were not the Bethsamites punished for beholding the Arcke curiously? was not Oza alsoe punished by death for touching it? Was not Balthazer plaged for prophaneing the holly vessells, and for drinckinge out of them? were not the sheapeeds cast downe with a thonder bolte in the fields for singe the holly wordes of consecration, as Innocentius the 3. doth reporte. & therfore he comaunded that those wordes should be very secrete vſed in the church? Therfore S. Basill saith, that many thinges are deliuered vnto the churche, which are not writtē, least the custome of such thinges should

Lib Ec-
clesie Hier-
arch.

Basil ibid.

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 should breede contempte, and soe speaking
 of Moyſes he ſaid, that he would not ſuffer
 euerie thing that was ſacred to be common
 to all, for he knewe accordinge to his wiſ-
 dome, that the thinges common to e-
 uerie bodie, are not in that requeſt at
 thinges that are ſecrette, therfore of theſe
 miſticall things the Apoſtle S. Paule coma-
 unded Timothy, that he ſhould comend thē
 to men of faith and ſanctiry, which are firſt
 for the ſame. Soe Tertulian ſaith, *non nimium*
eſt de Deo loqui neque omnibus, neque omnia ſunt
propalanda, it becomes not all men to diſ-
 pute or reaſon of God, and diuine thinges,
 for all thinges are not to be made publicke
 to all men, neither in all places. *Ignorare ple-*
raque inquit ille nequum quod non debeas, noris
quia quod deberis noſti: for it better ſaith he to
 be ignorant in thoſe thinges which you
 ought not to knowe, becauſe it is ſufficient
 to knowe what you are bound to knowe.
 Soe Hilarius ſayes. *Habet non tam veniam quā*
præmiū ignorare quod credas, quia maximum
fidei ſtipendium eſt ſperare quæ neſcias, you ſhall
 not onlie haue pardon, but a reward to be
 ignorant of that you beleue, for it is a greate
 meritt of faith, to hope that which you
 knowe not. Soe Clemens Alexandrinus
 ſaith: not ſuch as are wiſe accordinge to the
 word, but ſuch as are wiſe before God haue
 the poſſeſſion of their faith, which is lear-
 ned without learninge, the written booke
 of

2. Timor.

Tert. Lib. 1
 Theolo-
 gia.

be of that force and efficacie when they be
 whispered into mens eares, which those
 people themselues that doe repeate or saie
 them, are ignorant of them, and at the only
 voice or sounde of them, the serpentes are
 either lulled a sleepe, or driuen out of their
 hoales and caues; how much more ought
 wee to beleue that the words of the holie
 scriptures, and the prayers of the catholique
 church should be of greater force and ver-
 tue, though they be pronounced in any lan-
 guadge; then any charminge whatsoeuer?
 And as our Sauour saith of the children of
 the church, that their Angells doe assise the
 before godes throne, they doe offer our
 prayers, and whatsoeuer appellation or in-
 uocation wee make, they exhibite and pre-
 fer it before his diuine maiestie. And al-
 though we doe not vnderstand *Kyrie elei-
 son &c.* yet the Angells vnderstand it, and
 not onlie manie vertues are aboute vs, but
 they alsoe doe lodge, and dwell in vs, as the
 prophett said, *Benedic anima mea Dominum
 &c.* Let my soule prayse God, and alsoe all
 my interior partes praise him, vid. all that is
 within me, which are the angelicall vertues
 vnto whome the care of our soules and bo-
 dies are committed: whome ate the more de-
 lighted, if wee pray or vtter any verse of
 the scriptures, if wee speake with our toun-
 ge though the sense be without fruite, yet
 the spirit doth pray, and soe S. Paule saith
 it to

it to be a kind of misterie, that somtymes the spirit which is within vs doth praye, & yet the sense hath noe fruite, and soe he said that the spirits doth praye, which are the blessed Angells resident in vs, and are made ioyfull and refreshed by our prayers, though wee doe not ourselues vnderstand them: and not onlie the Angells, but God the Father, God the sonne, and God the holy ghoast, accordinge to S. Iohn, *ad eum venimus & apud eum mansionem faciemus*: wee will come vnto him, and dwell with him: thus farre Origines, and much more touchinge this subiect which were to longe to reapeate.

2. Yf a man ought not to pray or not to heare any thinge in the Church which he doth not vnderstand, you will take awaye from her the vse of the psalmes, which none though neuer soe learned can attaine to the full vnderstandinge of them in any knowne tounge whatsoeuer, yea our Lords prayer which wee call the *Pater noster*, though it be translated in to euerie language, how many shall you finde that cannot vnderstand the same? For amoungest the common sorte, one of an hundred cannot comprehend the litterall meaninge of it, much lesse the true sense of these wordes; *Giue vs this day our daylie bread &c.* which few amoungest your cheyest ministers, can expound; as also these other wordes. *Et ne inducas in tentationem*, and leade vs not into tenta-

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tentation. Wherein not three amoungest
you all, will agree in one and the selfe
same exposition. Soe as if you will neuer
haue any prayers in the Church, but what
you vnderstand, you shall haue but fewe
or none at all.

13. Our deuotion therfore doth not consist
in the vnderstanding, but in the will, if the wil
be furnished with charitie, it skillerth not
whether the vnderstandinge be replenished
with great science, or much knowledge. It
is charitie, saith S. Paule that doth edifie; but
an heretique can neuer edifie though he
haue neuer soe much knowledge, being the
author of separation, deuision and schisme,
sich there is noe greater token of charitie,
then vnanimittie. *Quia multitudo &c.* Because
the multitude of such as beleene, ought to
be one harte and one soule, and soe one
language comon to them all, especiallie in
the seruice of the church and administra-
tion of the sacraments: for confusion of ro-
unges, haue hindred the worke of the To-
wer of Babilon, and before that confusion,
there was but one language, and soe be-
fore your heresie and diuersitie of religion,
the church of God was, *terra vnus labij ser-
monem eorundem*: of one lip, of one speech:
and as there was but one God adored of all,
soe there was but one faith embraced and
professed by all, one administration of the
sacraments, and one order of ceremonies
amoun-

amongest all; There was vnitie of beleefe, without deuision of sects; simplicitie, without duplictie; pietie of religion, without impietie of heresie; one pastor, and one flock the execrable and dreadfull blasphemies and heresies of this wicked age were not heard of; all were called christians, and not Euangelistes, nor Apostles, nor Lutherans, nor Calvinistes, nor Hugonotts, nor Geues, nor Adamitts, nor Anabaptistes, nor Papistes: children were obedient to their Parents, the sheepe did acknowledge their Pastors; the lasciuious and pratlinge woman, was not a Mistres of the scriptures; the pope was not called antechriste: his authoritie was not called in question; The church was feared and obeyed of her subiects, against which there was no rebellion, or insurrection of carnall, filthy, incestuous and abominable Apostates; men were of honest & simple disposition; without contention or debate, touchinge their religion, euerie one referringe himselfe to the catholick church, whose faith and meritts was communicated and diffused to al her blessed members. They had noe newe ghospell, but that which was dictated by the holie ghosste, and deliuered by the Apostles to the Church, and which the Church proposed to the faithfull to beleue. And now since they had diuersitie of tounes, they haue also had diuersitie of faith, and diuersitie of heresies.

4. But to aunswere more fullie this objection, the catholique church doth not forbid any one to praye in any tounge he thinkes good priuately to himself, although in the publique and comon seruice thereof, shee would haue the comon language to be practised & obserued, to prevent confusion of tounge, and corruption both of wordes and sense. And as in the Church of God there is one sacrifice, one order of ceremonies and administration of the sacraments, soe wee haue but one language comon to all church men. For if you goe to Spaine or America, or to any other cōtry, you shall haue the common language by which you may vnderstand them, and they you. Otherwise if in one church there were fortie different languages, you must haue fortie portules and fortie Masse-bookes, and soe in the like case wee must haue innnitt bookes and portules and infinite Masse-bookes which cannot be without great inconuenience, and I pray you which way can an Irish man saie Masse or mattens, who hath no printe in his Countie to printe those bookes in Irishe? I am sure the protestant printer at Dublin would not printe Masse-bookes in the Irish tounge, or if the Irishe or English had gon to Spaine or other Countries, he could neuer saye or heare Masse and exercise the rites of his religion, if it could not be don but in his owne language

guadge. Therefore blessed is that order that
rakerh awaje this disordered confusion and
inconuenience of these fond heretiques.

5. As for priuate prayers, you should not
charge her, for her blessed doctors in all ages
haue replenished the world with infinite
books of prayers, of deuotion and pietie in
all languages, which haue wrought such
maruelous effects and strange conuerfions
of notorious sinners, such contempt of wor-
ldlie honor, such despisinge of all wordlie
vanitie, such heroicall resolutions in mens
hartes, such collections for releeuinge the
poore and the distressed, and such an ardent
loue to our Saniour, Creator, and Redee-
mer, as the like was neuer brought to passe,
nor neuer shalbe by any of Luther or Calui-
nes followers. Who can be ignorant of the
most godlie prayers of S. Augustine and all
the fathers of the church? S. Gregorie, S.
Bernard, S. Fulgentius, S. Thomas S. Bona-
uenture S. Anselme, and in our owne age
those of Dionis. Carthusianus, Laurentius,
Surius, Stella and Loartes, translated into
all vulgar tounes, with infinite others
which were to longe to rehearse? But I
cannot passe with silence that most famous,
renowned, reuerend and religious father
Lewis de Granada, whose godlie works of
deuotion and prayers, are translated into
seuerall tounes. I neuer hearde of anie
booke of deuotion or religion, sett forth

R

by

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by any of these sectaries, any way comparable vnto his, whose workes and bookes serue only to ouerthrowe deuotion, pietie, prayer, and religion, I haue seene many godly bookes violated and defiled by them: It is strange then that you will picke out a certaine language for prayers and yet banishe awaie all kinde of prayers, sauinge the wanton Psalmes of Geneua, corrupted by your false translatiō, wherein you praie to keepe vs from Pope, Turcke, and Papistrie, yea I my selfe haue seene a supplication exhibired to the last Queene, and to the parleament house wherein it was auerred, that it was not lawfull for christians to saie our Lordes prayer. To conclude therfore, deuout prayers doe proceede from the ardent loue of God, which is diffused into our soules by the holy ghoaste which is given vnto vs, and inwardlie doth dwell and lodge in vs, by which wee saie and crie out Abba pater: our father, and by which wee prostrate out selues with our sighinge hartes and dolefull groanes before the throne of the almightie God, and by which wee enjoye his familiar and blessed presence.

Rom. 8.

Whether

Whether the Church vniuersall can be charged
With errors, contrarie to the first institu-
tion of the blessed Sacrament of
the Eucharist.

CHAPTER I.

1. **T**He church of Christ did neuer
alter the matter and forme of
any of her sacraments, much
lesse of this, beinge the greatest
of the rest, in which Christ hath shewed
his wonderfull great loue vnto the church
his only spouse, in feedinge and sanctifyinge
the soules of her children with his owne
pretious bodie and blood, that beinge fedd
by Christe, shee may be purified and clesed
by him in that fearfull and dreadful Hoast,
which doth exceede the capacitie of any
earthlie vnderstandinge. Of this wonder-
full loue of Christe it was said by Ilaias,
Quid est &c. what is it that I ought to doe
vnto my vineard, and haue not don it? mea-
ninge therby, that in this sacrament he ma-
nifested the bowells of his charitie, and
loue towards his church, which loue is
magnified by S. Iohn Chrysostome, sayinge.
*Nam parentes quidem alijs sapè filios tradent a-
lendos &c.* For parents doe often deliuer
their children to others to be nourished, but

*Isa 5.
Chrys. bo-
mil 61.
ad popu-
lum An-
tiochenū;*

I doe not loe, for I nourishe you with the fleshe of my owne bodie, and I putt my selfe before yow, giuinge yow the same flesh and bloode by which I was made your brother. And as you take away Christ altogether from the sacrament, denyinge it contrarie to Christs plaine, certaine and manifest trueth to be his bodie and blood, so you diminishe and extenuate godes loue towards vs, and our affection, loue, reuerence, and deuotion towards him, and take away both the substance, matter, forme, order, ceremonies, valour, estimation, respect and reuerence from so great, so dreadfull, and so incomprehensible a Sacrament.

2. But the church of Christe doth not take away any valour, or forme from this Sacrament, and shee beinge instructed by the wisdom of godes spirite, and by the instruction of Christ and his Apostles, accordinge to tyme and place, for godes iust honour and greater reuerence of the Sacrament, and the christians most profit and fruite, therby disposeth not of the forme or substance of the Sacrament, and obseruatiō in receauinge the same which him selfe (said S. Augustine) did not comaund, that he might comitt that to the Apostles, by whome he was to dispose the affaires of his church, though both he and the Apostles at Emaus, and the fathers in the primatiue church received

Epist. 118.
ad Iulianum
v. 111.

ceased vnder one kinde, in giuinge the blood onlie to litle children, and in reser-
uinge most commonlie the bodie onelie, as
Tertulian doth reporte, in houselinge the
sicke therewith as Eusebius doth affirme.
This is knowen by the holie Ermittes that
receaued and reserued the bodie, and not
the blood in the wildernes, as S. Basil doth
wittnesse. You ought therefore to consider,
that there is noe liuinge fleshe without the
blood, and whosoener receaueth the bodie,
receaueth the blood alsoe. Yea Luther him-
selfe was of this faith, after his reuolte from
the Church; and for that the Christian
people be nowe increased, and manie recea-
ues often, and at once, soe much wine can-
not be consecrated without eminent dan-
ger of shedding: as also when in manie
countries vnder the North-pole they haue
not wine at all, it cannot be without great
charges to giue euerie man wine, as much as
should serue for consecration: and besides it
would be offensiuie to the poore, if they
themselues should be excluded from the
chalice more then the rich. And therefore the
Church in regard of Christian charitie, to
take away all murmure and occasion of of-
fence, hath ordained that all should abstaine
from the chalice, when aswell Christe is
receaued vnder one kinde, as vnder both
kinds, neither in the meane time is Christs
institution violated; The priests therefore

Luc. 24.
25.
Act. 2.
20. 7.
Lib. de
lap. n. 10.
Tertul li.
ad uxo.
nu. 4.
Euse. hist.
eccles lib.
6. cap 36.
Basil ep.
ad Cass.

to whom it was commaunded to doe that which Christ hath done in his last supper, they doe both consecrate and offer, receaue and take, noe otherwise then Christ himselfe hath done, who did consecrate and offer, receaue and take, and hath giuen vnto them also to be taken vnder both kindes, and this when the priest saith Masse, & noe otherwise, because he must expresse, represent the passion of Christe, and the separation of his blood from his bodie in the same, and soe vnto the priestes is said, doe this in remembrance of me.

3. And although he said . *Bibite ex hoc omnes*. Drinke you all of this, yet it is manifest that in the house of Simon the Leaper, there were many others where he consecrated this blessed hoaste, & yet onlie the twelue Apostles satte downe, whome he instituted newe priestes, for to consecrate this newe Sacrament. And although the Sacrament of Christ pertaynes to all, yet vnto the priestes onlie pertaines the chalice. But the laye people and the Clergie also, when they doe not execute their function or say Masse themselves, are to receaue vnder one kind, beinge therby noe lesse partakers of Christ his whole person and grace, then if they receaued vnder bothe. For our Sauour receaued and consecrated two distincte matters of this sacrament, vid. bread and wine, and hath vsed two distincte formes

formes therein, therefore euerie one of those kindes hauing a distincte matter, & a distinct forme, is a distincte Sacramtē, especially they being cōsecrated in two distincte tymes, vid. at supper and after supper, therefore the consecration of the bodie and distributiō which for some tyme went before the Chalice was a perfect worke of God, for the worckes of God are perfecte and not defectuous: for after the consecration and distribution of each of these kindes, he said. *Doe this in remembrance of me.* In which he declared an euident distinction of both these diuine actions, for these wordes were not vttered after both the kindes, but a parte after eche of them, therefore these two actes are a part and separated when ech of them haue their proper determination. For as the Ciuill Lawyers saie. *In cunctis actibus & dispositionibus, eos articulos, quorum quilibet habet suam propriam determinationem & clausulam concludentem, pro separatis esse habendos.* In all actes of pleadings, of which euery article hath a distincte & proper limitation by distincte clauses, wee must consider of them, not in generall, but a parte by themselves.

4. For Christ would by his distinct institution and distribution, giue power to his church to dispense or giue, either the one kind, or the other, accordinge to her wisdom and discretion: wherevpon S. Bernard saith when our Sauour arose from the

*Bern. ser.
in cena
Domini.*

*Inl. epist.
ad Episc.
Ægypt.
con. Brac.
c. 3.
1. Cor. 10.*

table, he washed all the disciples feete, afterwarde returning to the table, he ordained the sacrifice of his bodie and blood, the breade a parte, and afterwarde deliuering the blood a parte. The same is also proued by Pope Iulius the first, whose wordes were afterwarde related in the counsell of Brach: with sundrie other proofes which I could produce vnto this purpose.

5. But you will vrge against the church, the institution of Christ who did institute this Sacrament vnder both kindes. I aunswere that Christs example doth not binde vs, but in those thinges wherein he intended to bind vs, for in many thinges which he did in that sacrament, he did not binde vs, as it is manifest, otherwise wee should alwaies celebrate in the toppe of a house as he did, and after supper, and vpon thursdaie, and amoungest noe more nor lesse the twelue, and they twelue Apostles, and also a Iudas amoungest them, and noe wooman should communicate, for noe wooman was there, wee ought alsoe to take the body, before the bread by benediction should be consecrated, as our Sauour did at that supper, vnto which the church is not bounde. And as in these thinges we are not bound to imitate Christ, soe that the laitie should receaue vnder both kindes, they are not bound to followe the example of Christ, for as the lawyers

lawyers saie, wee must not iudge by examples but by lawes; As for the priestes representinge the person of Christe, vnto whome the precepte is giuen, *Doe this &c.* they receaue Christ vnder both kindes, and yet the greekes doe not vse the Chalice in lent, and the latines vpon good fridaye doe receaue Christ vnder one kinde.

6. I aunswere further that many thinges are instituted by Christ, which doe not bind vs to accomlishe them, as matrimonie, holie orders, vowes and voraries, to say masse, virginie, and euangelicall councells are instituted by Christe, and yet wee are not obliged therunto, for it is in euerie mans owne election to marrie, to receaue holie orders, to vowe, to be a virgin: it was also instituted of God that wyne should be vsed for drinke, and yet wee are not comaunded to drinke it: it was also appointed by God, that the first fruietes of wyne should be offred vnto the priests for their drinke, yet they were not comaunded to drinke it. Trulie you should followe Christ and imitate him, had yow bene obedient to his church accordinge to the example of himselfe, who did submitt himselfe to his mother, the Sinagoge, and her preceptes. For wee must vnderstand, that such thinges as our Lord hath ordained by himselfe, cannot be altered in his Church, nor be dispensed withall, as the morall preceptes, and the

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the articles of our faith, which are immu-
table, and such as pertaine to the substance
of the sacraments: but such as are positive
precepts, as the rites of the sacraments not
essentiallie pertaininge to the same which
Christe himselfe hath not instituted, by oc-
casion of time and place and other circum-
stances, the church beinge directed by the
spirit of God, may alter them, because her-
selfe hath instituted them: as this obserua-
tion of communicaringe either vnder one
or both kindes, and therefore it may be
changed by the church.

Salmeron
trahatur
34.

S. Cypri.
epist. ad
Cornel.

7. The holy doctors haue diuided the
church into three states of times, as Nicolaus
de Lussa Cardinall, related by Alfonso Sal-
meron hath obserued. The first state of the
church was feruent: for the Christians in
that golden world, were inflamed with an
ardent loue and feruent charitie to shedd
their blood for Christ, and in this state,
Christe was deliuered vnto those faithfull
christians vnder both kindes, that drincking
the blood of our Lorde, they should most
cheerfully shedd their blood for him, as S.
Cyprian teacheth in his Epistle to Corne-
lius, and his Epistle to the Thybaritans.
Neither did he altogether wish it should be
giuen to euerie one of the laytie, but in
time of persecution to shedd their blood for
Christ. In the second state, the church was
zealous, though not soe feruente, and soe
Christ

Christ was giuen vnto the christians vnder one kinde, that is to say of bread, which was dipped in blood as may be gathered out of manny fathers and councells. In the third state the church was colde and luke warme, and so was Christ giuen vnto the laytie vnder one kinde without dipping it into the blood. This the church hath done for good cause, beinge taught herein by the holly ghoaste, which euer followeth the church, whose authoritie is of the same force nowe as it was then.

8. You vrge the wordes of Christ saying. *Mat. 26.*
Bibite ex hoc omnes, drinke yee all of this. I aunswere that these words were spoken and directed to the disciples that were present, and vnto the priestes their successors when they shoulde celebrate; vnto whome also was said, doe this in remembrance of me; and therfore that glorious Martyr said; *quotiescunque &c.* wheloever yee shall drinke *Rossensis.* thereof &c. because that the precepte of drinckinge is not soe absolute as the precepte of eatinge his bodie, vnto which noe condition is added, therfore it is a precepte deliuered vnto them with condition as, when they will drinke of the Chalice, they shoulde doe it and offer it in remembrance of him: for the wordes of the imparatiue moode doe not alwayes include in them an intente of bindinge as vnder paine of sinne, for by them wee pray: *Miserere mei Deus,*
 haue

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haue mercy on vs. *Patientiam habeam me*, haue
patience with me; Sell all that thou hast
and giue it to the poore; yett wee are not
bounde to perfourme this precepte; Euen
soe in these wordes: *Drincke yee all of this*
&c. wee are not bounde to perfourme it,
but such as are priestes when they cōsecrate,
and therefore the three Euangelists doe de-
clare, that our Lord did sit with the twelue
Apostles, and not with other disciples, and
therefore none excepte the Apostles, and such
as lawfullie doe succede them, haue power
to blesse or to consecrate the Euchariste, as
Clemens, Chrysostome, Ambrose, & S. Ber-
narde, doe affirme.

9. Likewise, when he gaue power to re-
mitte sinne Iohn 20. only the Apostles were
assembled: for as it is not the charge of eue-
rie one to preach, to baptise, or to feede, so
it is not the office of euerie one to forgieue
sinnes, or to consecrate the Euchariste,
which only belongs to lawful priests, vnto
whom by those wordes he gaue power to
consecrate, offer & dispense the Eucharist;
For the laytie by those wordes; *doe this in re-*
membrance of me, haue no other authoritie,
then that from the priests they shoulde re-
ceauē godlie and deuoutlie the Euchariste,
after whatsoeuer formes it should please
the churche to giue them, eyther vnder one
kinde, or two kinds. Doe this whensoever
yow shall drinke in my remembrance, by
which

which words, it is not absolutely commaunded to drinke, but whensoever yow drinke, that it should be done in his remembrance, as it was done in times paste. In eatinge of the lambe, it was simplie commaunded that euerie one should eate thereof, but to drinke wine, euerie one was not bounde in the supper of the lambe. Otherwise the abstainer which did abstaine altogether frō wine should grieuouſlie sinne, and should not be so highlie commended of God for abstaininge from wine. And in like manner the Nazarits, should alsoe offend for abstaininge from wine as they did. For although man can liue without wine, yet he cannot liue without bread, euen soe without the chalice a man may liue spiriually, but without the blessed bread he cannot liue spiriually, and soe wee say alwayes in the *Pater noster*, *panem nostrum quotidianum*, giue vs this daye our daylie bread.

Hier. 35.

10. Adrianus the 4. did dispense with those of Norwaye to consecrate vnder one kinde, by reason of the scarcitie of wyne in that countrie, for soe they should performe the obligation of receauing this blessed Sacramente. This is also confirmed vnto vs by the three famous and generall councells and assemblies of the flower of all the best and learnedst men in the worlde, videlicet the councell of Constance, Basill, and Trente within the harte of Germanie, where this article

Cont. Cōst.
sess. 12.
Basill ss. 30
Trent. ss. 21

None
ought to
prefer his
private o-
pinion be-
fore the
generall
definition
of a gene-
rall coun-
cell.

article of receauinge vnder one kinde of the
laitie was defined and decreede, and the
sentence of Anathema was pronounced a-
gainst all those, that should should the con-
trarie. And whosoever will not obey these
generall counsell assembled together by the
vertue of the holie ghoast, whose assistance
was promised vnto the church in such oc-
casions, doth iniurie not onlie to the church
but also vnto that holy spirite: of these kind
of people is said, *vos dura cervicis spiritui sancto
resistitis*, you stiffnecked people, yow resist
the holy ghoaste. Therefore the Emperor
Marcianus after the definition and ordi-
nances of the counsell of Chalcedon, said
he is a wicked and sacrilegious person that
would oppose his owne private opinion a-
gainst the authoritie of the whole church
in such a generall assemblie, and this is the
cause that S. Aug. defended S. Cyprian
from heresie, for that it was not decreede
by any generall counsell, that such as were
baptized by heretiques, should be rebapti-
zed againe as the said S. Cyprian helde, and
becaule the Donatistes did persiste in this
doctrine, after the definition of the gene-
rall counsell, they were condemned of the
church for heretiques, as S. Aug. doth re-
stifie; and therefore those dogmatistes of our
time, because they defende not onlie this
doctrine, but also many other peruerse and
damnable opinions not onlie against the de-
fini-

finition of these generall councells, but also against godes ordinances, ought to be reputed for heretiques.

II. S. Thomas doth saie, that it was the custome of the church, for danger of shedding, that the priest at the alter should receaue vnder both kindes, the laytie vnder one kinde, for this said he is not against Christs institution, for whosoever receaues the bodie, receaues the blood alsoe, because that Christe is vnder both kindes, aswell in respecte of his bodie, as his bloode. For all sacrifices did appertaine vnto the priestes, the Manna, the paschall lambe was eaten of the people which were figures of this Sacramente, and they were not comaunded to drinke after it. And although you vrge that Melchisedec did offer bread and wyne in token of this Sacrament, I aunswere that he was a prieste, for so the scripture saith. *Erat enim sacerdos Dei altissimi*, for he was a priest of the highe God. In our Lordes prayer wee aske our dailie bread without wyne, which petition many holy doctors doe interpret to be mente of the Eucharist, and when our Lord had fedd soe many thousands, there is noe mention made, either of water or of wine, that feedinge beinge a figure or token of the holy bread of the alter, by which the faithfull Christians are releued. For our Lord makes mention of the Chalice but thrice, of the eatinge of the bread

*D. Thom.
in 6. Iohn.
lect. 7.*

*Exod. 16.
Genes. 14.*

*Tertul. in
orat. Dom.
Cypr. in
orat. Dom.
Ambr. l. 9
de sacra
Hier. c. 6.
Matt. ho-
mil 9.
Aug. l. 50.*

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bread he makes mention fifteene tymes, soe
as wee may perceauē that the churchē may
vse both the kindes seuerallie. *Qui manducat*
hunc panem viuet in aeternum.

Theophyl.
in eadem
verba.

Aug. li. de
consensu
Euangeli
c. 25. &

ser. in se
ria 2. il-
lius diei.

Beda lib
Comment
in Lucam.

Petr. Da-
mianus

Card. lib.
de diuinis
officijs.

12. Christ also goinge to Emaus, sit-
tinge at the table, did feede only the twoe
disciples with breade alone, and being per-
ceaued in the breakinge of the bread, did va-
nish awaye, by which fraction or breakinge,
many holy fathers did vnderstande the Eu-
chariste: wherby wee may gather, that the
Euchariste, was giuen vnto the laytie vnder
one kinde vppon easter daye, that is to say
to Cleophas and to Lucke, as many saie.
And although they were the disciples of
Christe, yet they were not priestes. For at
his last supper he did not saie to others
then to the twelue Apostles these wordes;
Doe this in remembrance of me, and vnto those
disciples that went to Emaus, he gaue on-
lie the bread without wine, & so vanished
awaye.

Epistola
Epheſios.

13. S. Ignatius made mention but of one
kinde to be giuen to the laytie. *Eruditi a pa-*
traculo &c. Yow beinge instructed of the
holly ghoast, remaininge in true obedience
to the Bishops & priestes which breake the
bread vnto yow with due respecte and per-
fect deuotio, which is the medicine of mor-
talitie, the onelie preseruatiue of life against
death by Iesus Christ; The blessed Sainte
did not speake any thinge of the Chalice,
when

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infante diuindinge the hoast in the handes of
S. Basill, and soe came to all the communi-
cantes, as also to the said Iewe, which whē
he receaued, the blessed bread was forthwith
toured into flesh, and beinge astonished at
this miracle, he himselfe with his wife and
children, were made Christians.

14. Euagrius a greeke historiographer,
and Nichephorus doe deliuer vnto vs, that
it was the aunciente custome in the church
of Constantinople, to giue vnto children
such as went to schoole, the relickes and
fragments of the blessed hoaste, if any were
left after the comunicantes, but it were great
absurditie to giue the relickes of the chalice
vnto them, their tender age and weake dis-
position being not capable thereof: soe it
should be a great indecencie to keepe the
same, being in a short time subiect to corrup-
tion. With these children vpō a certaine daie,
went a boy the sonne of a glass-maker, who
beinge asked of his father, what he did with
the children of the christians, he toulde him
that he receaued the christian roode, his fa-
ther being enraged and enflamed with ex-
treame furie, cast the childe into a burninge
furnace, where he was accustomed to make
his glasses, wherein he continued 3. daies,
his mother searchinge him in all places, and
at lenght shee cominge towards the for-
nace, and callinge the childe aloud by his
name, the childe answered, and openinge
the

the mouth of the oven, founde him in the midst of the fire, hauinge receaued noe harme from the flame therof: and askinge the childe how he was preserued harmlesse, he answered that a woman cloathed with purple, came often to him, and did often powre water vppon him, and did extinguish the coales, and gaue vnto him meate, which beinge could vnto Iustinian the Emperor, he put the Father of the childe to death, as beinge conuincd of the murther of the childe: this historie is related amongst the latynes by Gregorie Turonensis.

15. Gulielmus Abbas doth relate, that a certaine stubborne, and disobedient Moncke once receauing the blessed hoaste at the handes of S. Bernard, could neuer lett it downe, and consideringe with him selfe that he was wilfull and not obedient to S. Bernarde, he went vnto him, and tould him what had happened, and beinge absolved and penitente of his contumacie, presently he swallowed the blessed hoaste. Alexander Hallensis did obserue how certaine religious pefones demaunding that both kindes should be giuen vnto them, the priest sayinge Masse at the breakinge of the hoaste, he sawe the patene all ebrewed with blood. None that is acquainted with the liues and monumentes of Sainctes can be ignorante, but that oftentimes this mysticall Sacramēt of the bodie and blood of Christe hath, both

*Gregor. in
opere plu-
rimorum
miraculo-
rum edito
de miracu-
lis beate
Mariæ.
Guliel. in
vita S.
Bernardi.*

*Hallens. in
4. part.
summe.*

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to resoluē the doubtfull, and to strenghten
our loue and deuotion in Christe, appeared
in a visible forme of a lambe, or a childe,
yea and in the collour of fleshe and blood,
that it which was inuisible by mysterie,
should be visible and made manifest by mi-
racle. The sixt generall councell did describe
the manner of communicange to the lay-
tie which with their handes did receaue the
Euchariste from the priest, afterwardes in
the tyme of Balsamon Archbishopp of An-
tioch, which did coment vpon those can-
ons, that were prohibited.

*Serm. 41.
de tempore
hom 10.*

16. S. Augustine also willed the men,
whē they came to receaue, that they should
washe their handes and that women should
bringe white and cleene linnen with them
that they may receaue the bodie of Christe,
and euen as men should washe their handes,
soe they should wash their consciences with
Almesdeedes, and as women should prepare
fine white linnen cloth when they receaue
Christe's bodie, soe they should prepare also
a chaste bodie, cleane thoughtes, and a con-
trite harte, that with a good conscience they
may receaue the Sacraments of Christe:
thus farr S. Augustine, who shewes that in
this tyme weomé receaued the blessed hoaste
in fine linnen cloathe. Againē the said sixt
councell did institute, that the priestes in
lente only should celebrate vpon Saterdaie,
and Sundaie, and the Anunciation of the
blessed

bleſſed Virgin, on other dayes they ſhoulde
uſe hoaſtes alreadie conſecrated, as it is don
in the latine church euerie good fridaie,
which Rabanus affirmeth to haue bene the
cuſtome more then ſeauen hundred yeares
agone, for that ſaith he, to conſecrate is more
beſittinge tymes of ſolemnitie, ioye and
gladnes, then in tyme of ſorrowe and ſad-
neſſe as the lente is. And when the Gretiās
did uſe the hoaſts alreadie conſecrated, and
that wyne coulde not be ſoe much reſerued
without it were ſower or corrupted, it is a
ſigne they did receaue then vnder one kinde,
as the latine prieſtes doe vpon good fridaie
without any reprehention therein: Rōdol-
phus the Abbott of S. Trudon who did flo-
riſhe in the tyme of Henry the 4. Emperour,
and a moſt religious Father as Trithemius
witneſſeth, doth yeald reaſon wherfore the
laytie ought not to receaue vnder both
kindes by theſe wordes.

*Trith. lib.
de ecclef.
hiſtor.*

*Hic & ibi cautela fiat nē praeſbiter agris
Aut ſanis tribuat laicis de ſanguine Chriſti,
Nam fundi poſſet leuiter, ſimplexque putaret,
Quod non ſub ſpecie ſit IEſVS totus vtraque.*

The prieſt ought to be warie that he giue
not of the blood of Chriſt, either to the
ſicke or ſounde laitie, for it may vpon light
occaſion be ſhedd, or the ſimple may thinck
that Chriſte is not vnder ether of both kin-
des a parte.

17. But yow will aſke, when was it

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 first instituted in the Church that the lay-
 tie should receaue vnder one kinde. I aun-
 swere wee can finde noe beginning thereof,
 nor any constitution, but the councell of
 Constance and Basil doe condemne all such
 as finde faulte with this manner of recea-
 uinge, or should change that custome, and
 doe also decree that this was an ould cus-
 tome of the Church: and when wee can
 shew noe beginninge hereof out of Eccle-
 siasticall histories, it is a great signe (ac-
 cordinge to the rule of S. Augustine) that it
 was allowed of Christ and his Apostles, and
 that Christe leste power to his church to
 dispose of this matter, according as she
 should thincke it moste fitt for places and
 tymes, being induced by many sundrie rea-
 sons to communicat the laytie vnder one
 kinde, as I haue said alreadye, and nowe I
 alleadge others. For first if it were not
 soe, manny trulie were deprived of this
 benefitt, for that many Northeren coun-
 tries haue noe wine, and although the rich
 may haue it, yet euerie poore cannot haue
 it, yea many there are, that did neuer drinke
 wine, and if they should drinke thereof,
 they should vomitte: therfore sith the yoke
 of our Saviour is sweete, wee must not
 thincke that he will compell any to that
 which he cannot performe. The second rea-
 son is, for besides Christ which is aswell
 vnder one as vnder both, there is not in the
 other

Aug epist.
 218. cap.
 6. tom. 2.

other kinde but an accident without a subiect, as is apparente by the council of Constance and Basil. The third reason is, that it was lawfull for the prieste aswell in the greeke church that did receaue in lente vnder one kinde, as the sixt councell doth manifest, as also in the latine church, for the priest that receaues it vnder one kinde vpon good fridaie. The 4. reason that Christe is aswell vnder one kinde as vnder both kindes, and he that receaues it in that manner, receaueth as much fruite, as if he had receaued vnder both.

6. Conc.
cano. 52.

18. Yow vrge against this custome of the church, Vnlesse yow eate his fleash and drinke his blood wee shall haue noe life in you. I answere that the coniunction, &, is taken disiunctiuelly, as if Christ had said vnlesse yee eate my fleash or drinke my blood &c. and soe S. Paule saith these wordes, *quicumque &c.* whosoever will eate the bread, or drinke the Chalice of our Lorde vnworthilie, did vse the wordes disiunctiuelie not copulatiuelie, in which place S. Ambrose did read, *aut*, that is to saie, or, in the Greeke, *H.* which is a disiunctiue particle, and a disiunctiue commaundement is fulfilled, if one parte be perfourmed as it is said in Exodus, he that killeth his father & mother let him die the deathe, for the sense is, he that killeth his father or mother shall die, because the one was sufficient. Also in

1. Cor. 11.

Exod. 15.

the actes, S. Peter beinge demaunded almes, answered that he had not siluer and goulde, that is not siluer nor goulde, else he had not answered sufficiently, siluer onlie suffisinge to giue almes. And although we should grāt that Christ did giue a precepte to the laytie to receaue Christ vnder both kindes, yet the laytie doe aswell receaue both vnder one kinde, as vnder two, for he receaueth flesh and blood in the one and in the other. For although byeffecte and force of the wordes and sacramentall forme, *hoc est corpus meum*, this is my bodie, Christs bodie is there, yet his blood, soule, and diuinitie are also there, by due consequence and concomitance, all these beinge inseparable since his relurrection vnited in Christs person: and soe vnder the forme of bread, the laytie receaue Christes blood with the bodie, though not in forme of drinke or drinckinge, but eatinge, for which cause S. Cyprian called it, eatinge of Christes blood.

Cypr. ser
de cena
Dom. &
epist. 3.

19. This is also proued *à posteriori*, by the maruelous effect and euent of receauinge vnder one kinde in the combustion and miserable troubles of the last warres in Fraunce, procured by Caluine and Beza, and other firebrandes their followers, that rushed out of hell for destruction of their countrie. Caluine sendinge a Minister of his called North vnto Rochell, who hauinge corrupted with his poisoned heresie

resie the Mayor of that towne , with many of the cheefest , did surprize it , and his last attempte was to seaze vpon the poore catholique cleargie , which beinge gathered together into a church, and expectinge nothinge else then to fall into the cruell handes of this diuillish minister ; the Abbott of S. Bartholomew which was the cheefest and the learnedst of that clergie beinge in number 24. tooke a loafe of bread and did vse the woordes of consecration applyinge it to the bread (for he durst not haue the blessed Sacramente in the pixe accordinge to the custome of the church , least those damned and impious crewe should cast it to their dogges, as they had done in other churches in Fraunce) and euerie one of that heauie clergie did receaue. *Domini viaticum*, which before the receauinge thereof, were both fraile in faith , and fearfull of death , and readie to make shippwreacke of their profession and religion , as I was tould by men of good credit in that towne, but after the consumation thereof, they were loe firme and loe constante, that euerie one of those 24. except one, did endure a most cruell and vilde death, which is knowen to all both catholiques and heretiques at Rochell, to wit, that euerie one of them with a stone about his necke , was cast downe headlonge oute of the highest pinnacle of the highe tower in the entrie of
tha

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the keaye of Rochell into the sea, with men
in Boates readie to knocke them downe
into the bottome of the sea, if perhappes
anie of them shoulde swimme vpon the wa-
ter.

20. The vertuous Queene both of Fráce
and Scotlande Marie Steward the Kinges
mother, had the blessed Sacramente reserued
in a little pixe, which shee her selfe recea-
ued a little before her execution, by which
noe doubt shee constantlie and most pa-
tientlie did endure such a violente death, as
is knowen to the worlde. Wee knowe that
the vse of the Chalice did succede ill vnto
all those kingdomes and regions that ob-
serued the same, for in the east, besides that
they were infested with sundrie errors, and
heresies, they are plunged into the yoke of
the miserablest captiuitie that euer was, vn-
der that damnable tyrant the enimie both
of God and man. In the countries of the
weast alsoe, they which doe and did obserue
that custome, are not onlie now ouerwhel-
med and ingulfed in all pernicious and
blasphemous heresies, but alsoe intoxicated
with hatred, itched with ambition, con-
founded with tumultuous in surrections,
and turbulent rebellions, wearied with
bloodie and cruell warres and defiled with
all impudicitie of beastly concupiscence, and
corrupted with all exercise of extortion &
iniustice : and besides, their labours are
without

*The wo-
full sort
of secta-
ries.*

without fruite, their soules without conscience, their liues without honestie, and their conuersation without shame, they are become plaine Atheistes, worle then either Iewe, Turcke, or Gentile.

21. And in all those countries of the east and weast, where nowe this wicked heresie infecteth, worle then ether the poison of vipers, or the corrupte aire of Basilisks, the people, especially the nobilitie were diuided into factions and hatred, euerie one employinge his best time and his greatest skill to be reuenged vpon his competitors, and therfore did embrace this heresie, not for godes sake, but for a reuenge wherby he might satisfie his vplawfull ambition, and filthie desires, for as the wise-man saith.

Anima callida quasi ignis ardens non extinguitur, donec aliquid deglutiat. A turbulent minde is like a burninge flame of fire, which shall hardly be extinguished vntill he shall deuoure & consume somewhat. And the Princes that fauoure these heresies, are soe mis-carried, & misled with this vnsatiabie thirst both of ambition lecherie, and couetousnes although they pretend religion herein, that they shall neuer be satisfied, nor their thirst shalbe extinguished, thoughe all the Chalicees in the world had ben giuen vnto them. It was graunted by the councell of Basil, the vse of the chalice to the kingdome of Bohemia, and the same permitted vnto them

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 them by Paulus 3. and by his 3. Legates, that
 he did send to Germanie, as also by Charles
 the fift, this graunt did them no good, but
 rather did much harme, for in a little tyme
 there grewe foure sectes of heresies in that
 kingdome, as the Thaborites, Adamites,
 Howelites, and Orphans, soe as Pius the 2.
 was fayne to reuoke the graunt that was
 giuen them by the councell, and trulie wee
 must not expecte great fruite nowe if it
 were graunted, for our cleargie men are
 noe better then those that went before, nei-
 ther secular Princes more vertuous or more
 iuste then their predecessors, neither are he-
 retiques more humble or more honest for
 hauinge the vse of it.

*Theoph in
 cap. prio-
 ris ad
 Corinib.*

22. Yow vrge against vs out of *Theophi-
 lactus in cap. prioris; Tremendus hic calix cunctis
 pari ratione est traditus*, this dreadfull chalice
 is giuen to all after one fashon. I answere
 that his meaninge was to tell, howe it was
 all a like to the twelue Apostles, yea to Iu-
 das himselfe, yea it may be giuen also to
 others, but Christ did not forbidd those to
 whome he comitted the gouernment of his
 church to denie it also to other some, as it
 is said in the scripture, that God hath giuen
 all cattle and beastes to the vse of man, yet
 by that graunte ordonation, he hath not
 forbidden the superiors for disciplines sake
 to forbid their subiects in certaine tymes, the
 vse of certaine meattes, as God in his lawe
 by

Genes. 9.

by speciall commaundemente did forbid
the children of Israell all vncleane beastes,
and such that were strangled, which neuer-
thelesse the church nowe doth teach and
preach, not that herein shee doth against
Gods lawe or his precepte, but that beinge
taught by the holy ghoast, shee doth inter-
prete godes meaninge in the lawe; For the
positiue lawe of the church, is nothing else
then a certaine prescription of godes lawe,
and a certaine determination of that which
is giuen in common. God almightie com-
maunded vs in generall to praie, to doe pen-
nauce to receaue the Eucharist, but the
church according to her wisdome and dis-
cretion, respectinge rather the intente of
the lawe-giuer, then the lawe it selfe, did
prescribe both the tyme & manner wherein
and by which, wee ought both to receaue
the blessed Sacrament, and to doe pennance
and praie, for the vulgar sorte yea, and men
of great learninge and science, vnlesse they
had bene endued with great charitie, with-
out these particuler determinations, and
comaundements of the Church, would not
keepe these generall comaundements. Lu-
ther saith, that the had noe other cause or
any sufficient motiue to giue the Chalice to
the laytie, but that the church and the fa-
thers did comaund the contrarie. And in
another place he dissuaded Christians from
confession, and from the Euchariste in time

of

*Luth. in
lib. de for-
mula missa
lib. de cō-
fessione
parte 3.
para. 14.*

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of easter, because that the Pope commaun-
ded it. I will not obey his commaunde-
mente, saith he, I will doe it, saith he, ano-
ther tyme, accordinge to myne owne plea-
sure, but not accordinge to his precepte. But
Luther and all his malicious and turbulent
followers, ought to embrace the counsell
that the Angell gaue to Agar, the woman
Genes. 16. seruante. *Reuertere ad domum tuam & humi-*
liare sub manu illius : retourne to thy house,
and humble thie selfe vnder her power. This
was spoken litterallie of Agar, that shee
should obey Sara and returne to her house:
which is allegorically spoken of the church,
vnderstoode by Sara, and of the congrega-
tion of heretiques meante by Agar, as S. Au-
gustine doth teach vs.

*Whether the Catholicke Church doth add to
this Sacramente, in makinge it both a
sacrifice, and a Sacramente.*

CHAPTER II.

Cypr. epist.
66.
Chrysost.
hom. 11.
Damasc.
serm. de
cana.

I. **T** Answeare, that the Catholique
church doth add nothings, nor
inuenta any sacrifice, but that
which Christe instituted for a Sacramente,
which is our spirituall foode, and may be
said to be our daylie bread, as also the great
sacrifice of the newe testamente, and soe
Christ is said to be offered for vs two man-
ner

ner of wayes videlicet bloodilie, and vn-
bloodilie. In the first manner, he offered
himselſe for vs in *ara crucis*, vpon the alter of
the croſſe, which oblation the paſchall lābe
without ſport, which was offered by the
Iewes, did ſignifie. In the ſecond, he offred
himselſe in his laſt ſupper, and nowe his
priests doe offer him vpon the alter for the
quicke and for the dead, that accordinge to
S. Cyrill the oblation of Melchifedech, who
did offer bread and wyne, ſhould be accom-
pliſhed, and that he ſhould remayne a true
priest accordinge the order of Melchifedech,
and that his priest hooſe which is according
to his humanitie, and not accordinge to his
diuinitie, might endure for euer. Soe as the
Eucharist amongeſt other Sacraments of the
old teſtamente, hath this priuiledge, and
prerogatiue, that it is a Sacramente, when
it is receaued by the faithfull; and a ſacrifice
in aſmuch as it is dailie offred for our offen-
ces to the eternall father. And although e-
uerie ſacrifice be a Sacrament, becauſe it is a
ſacred thinge religiously inſtituted, to ſanc-
tifie our ſoules, notwithstandinge euerie Sa-
crament is not a ſacrifice, becauſe it is not
offred vnto God vnto whome ſacrifice is
offred, and a Sacramente is ordained for
men. Soe as the Eucharist is of greater value
and vertue as it is a ſacrifice, then as it is a
Sacramente, as Ioannes Roſſenſis ſaith, in
his articles againſt Luthet, and vpon this
place

Cyrrill. ad
Hebr. 9.
Hier. cap.
9. ad Ti-
m.

How the
Eucharist
is a ſacri-
fice and a
Sacramēt.

Salmer.
tracta. 16.
in Ioannē.

place related by Alfonso Salmeron. That the Eucharist is a sacrifice of the newe lawe, it is proued most aboundantie both by scriptures, fathers, and by councells.

Mal. c. 1.
Psal. 112.

2. The first is by Malachias the prophet, who did prophesie of this sacrifice after this manner. *Non est mihi voluntas in vobis &c.* I haue noe likinge of yow, and I will not receaue a gifte from your hand, *ab ortu solis vsque ad occasum &c.* from the risinge of the sunne vnto the goinge downe thereof; *magnum est nomen meum in gentibus, & in omni loco sacrificatur & offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus:* my name is great amoungest the gentiles, and in all places they doe sacrifice and offer vnto my name; a cleane oblation. This said the Lorde of hostes, he said that his name should be great amoungest the gentiles, of whome this oblation should be offered, for before the ghospell of Christe was preached vnto them, noe oblation of theirs was lawfull, neither the oblatiō of the Iewes was cleane it selfe, but accordinge to the faith and deuotion of him that did offer the same: besides they could not offer but at Hierusalem onlie, and consequentlie, it was not in all places of the worlde, as it is mente heere from the easte to the weaste. Neither can it be meant of a spirituall sacrifice, either of prayers, faith, mercie, or a contrite harte, which in scriptures are called sacrifice,

fice, as the Augultane Apologie doth interpret, for manie reasons, because that all these be not one sacrifice, but many sacrifices, as also becaute they doe not scceede the old sacrifices, for in the old testament, there was vse of those kinde of sacrifices as with vs, and moreouer because they were not properlie called sacrifices, but metaphoricallie, neither are they offred in all places, because they be spirituall thinges, which needes noe place. And much lesse are they vnderstoode of the preachinge of the ghospell, as Bucerus writinge to Latonius doth interpret, because preachinge is not properly called a sacrifice, neither succeedeth it the olde sacrifices. Neither the conuersion of the gentiles, by the preachinge of the ghospell is this sacrifice, as Æcolampadius doth expounde vnto the Senate of Basil, for this is called an improper sacrifice, neither one sacrifice, but many accordinge to soe many nations conuerted: whereas this sacrifice ought to be one onlie sacrifice in number and not in forme. Neither shall it be allwayes, but for a tyme, for when the nations shalbe conuerted: *Omnis Israel saluus fiet.* All Israell shalbe saued, as the Apostle doth witnesse. Neither last of all was it spoken of Christe on the Crosse, a Kemnitius would haue it, for that was not allwayes, it remaining but the space of an houre, neither in all places, but in Mounte Caluarie,

Pfal. 75.

neither was it offered properlie of the gentiles. *Quia notus erat in iudea Dominus*, because God was knowen in Iudea, and in Israell his name was great.

3 Wee must therefore vnderstand, that this prophesie is vnderstoode of the oblation of Christe in the Eucharist, and that it shalbe alwayes celebrated in the church of Christe, from the east to the weste, as it is (God be thancked) in despite of the diuill and all his instruments. This is proved by the literall sense of the texte of Malachias his prophesie, and by the tradition of the fathers, which is the certaine key of the vnderstandinge of the scriptures. For soe Clement. *l. 7. Conf.* Martialis. Iustinus Martyr. Ireneus. Tertul. lib. in Iudeos c. 16. Euseb. lib. 1. de demonstratione Euangelica cap. 10. Cyrillus lib. 1. de adoratione in spiritu & veritate. Damascenus lib. 4. c. 14. Aug. lib. 18. de Ciuitate Dei cap. 20. & 35. Hieronymus. Theodoret. Remigius Haymon; Rupertus & Lyranus in their Comment. vpon Malach. & Concil. Trid. sess. 22. interpret: We must consider, that the worde sacrifice in the Hebrew tongue as Salmeron doth set downe, is called *zebeach*; which is properlie called a bloodie sacrifice, and in the place of an oblation is putt in the hebrew tongue *mincha*, which was properly meate, ora guift vnbloody. Therefore for all the sacrifices of the old lawe, whether they be bloodie or vnbloody, our Lord by his pro-

Clement. *l.*
7. *Conf.*
Apost. D.
Martialis.
epist. ad
Eurdigalen-
sis. Iust.
Martyr
Dialogo.
in triplo.
Iren. lib. 3
cap. 23.
Traff. 27.

prophett said. *Corpus autem aptasti mihi*, thou hast made my bodie besittinge all of them. This vnbloodie hoaste is loe cleane and pure in it selfe and soe acceptable vnto God, as by the wicked life of him that doth administer the same, it cannot be defiled. And although in the prophesie it is said in the present tense, yet for the certitude and vndoubtfullnesse of the prophesie, the time present is vsed for the time to come. *Offeretur & sacrificabitur*, it is sacrificed, for it shalbe sacrificed, *ab ortu solis vsque ad occasum &c.* from sunne risinge vnto sunne sett, my name shalbe great amoungest the Gentiles.

4. By this worde therfore wee must note and marcke, the amplitude and largnes of the church, against the narrowe streight of the Iewes, and the smale corners of the heretiques, which by their offences and heresies are vtterlie deprived of this hoast, and sacrifice. The catholique church doth celebrate and solemnize the sacred praises of God, in which this prophesie is accomplished, by the benefit shee daylie receaueth by this sacrifice, by which shee is daily fedd, and by which shee offers herselfe wihall her forces, vnto this liuinge God, singinge prayes vnto him. Yealdinge and conlecratinge herselfe in all humilitie of spirite, in all perfect deuotion of faith hope and charitie, to the glorie of the great God, vnto whome, and to none els, this great sacrifice

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is offred, for which Sacrifice, Churches, Al-
ters, Chapples and Conuents were builded,
Priestes, Deacons, and Levites, and so many
blessed orders of cleargie men were insti-
tuted, for which causes soe many benefices,
personages, vicariadges, Cannonries, Pre-
bendes, Tithes, profittes, stipendes, reue-
newes, landes and liuinges, for the honest
maintenaunce of such as should offer this
sacrifice, were lawfully and charitably be-
stowed, by the godlie and deuoute chris-
tians.

5. But yow saie that the papists herein
did robbe both this great God of his hon-
nor, by comittinge idolatrie againste his
maiestie, and also the christians of their lan-
des and goodes, inuentione this sacrifice, as
yow saie, against God, for to deceaue the
godlie people of their goodes. I desire yow
if the Papists did deceaue the people herein,
why should not yow make restitution to
the right owners of those landes? for if yow
take anie thinge from a theefe, by all lawes
both ciuill and cannon, yow ought to res-
tore it againe to the true owner, and as yow
saie yow restore to God his owne honor
by takinge awaie this Sacramēt, why should
not yow restore also vnto the christians
their tithes and liuinges giuen in tymes
passe for priestes, principally to offer this sa-
crifice, by which the name of God hath
bene most glorious amoungst the nations?

But

But as God is not the more glorified by your doinges, soe your neighbor is not the more edified by your examples, and vntill yow restore to God his sacrifice, yow will neuer restore or make anie restitution to the Christians of their goodes. But you follow *Plur.* Gnatho and Philoxenus who beinge slaues of their bellies, to haue all the bankett and feaste to themselues, were wont to spitt & blowe their noses into the dishes, that others should not eate thereof: soe yow spit vppon the Masse for the which those church liuinges principallie were giuen, and therefore yow charge priests with couetousnes, and other enormities, that yow your selues may possesse freely their spoiles and goodes, and abuse them as yow doe with excessiue riotousnes: you bark also against the fast of the Church and the continent life of cleargie men, that you may mispend those liuinges by satisfying your filthie appetites, which cannot be satisfied. Yow knowe, or at least you should knowe, that those who will not serue at the alter, ought not to liue by the alter, and if yow refuse this office, in thinckinge it to be impious and idolatrous, yow should alsoe refuse the reward and promotion of idolatrie and impietie, as those liuinges which were consecrated to the alter, by the last testament of the testators; for Beneuolus, for that he would not conforme himselfe to Iustina the Empreffe,

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against S. Ambrose beinge defiled with the
Arrian impietie, restored vnto her all the
ensignes and titles of honnor he had of her,
as Zozomenus writeth.

Lib. 7.
cap. 13.

6. The second place to proue the trueth
of this Sacrament, is taken out of the Psal-
me. *Iurauit Dominus & non penitebit eum, tu es
sacerdos in aeternum secundum ordinem Melchi-
sedech.* Our Lord hath sworne, and he will
not repent himselfe thereof; thou art a priest
for euer, accordinge to the order of Melchi-
sedech; for that this priest-hoode shall neuer
be taken from him. For not onlie in his last
supper did he offer himselfe, but also on the
Crosse, and also by his priestes by whome
he shalbe offered vnto the worldes ende, as
Aecumenus, D. Cyprianus, Clemens Alexandri-
nus, Athanasius, Eusebius, Epiphanius, Arno-
bius, Hieronymus, Ambrosius, Augustinus, Theo-
doretus, Theophilactus, Damascenus: and others
affirme. For Christ offeringe himselfe vnto
his Father nowe in heauen, & before vpon
the Crosse, cannot be saide, that he is a
prieste according the order of Melchisedec,
but rather accordinge to that of Aaron. as S.
Thomas teacheth when he did offer himself
in a bloody fashion vpon the Crosse, whose
oblation was but once, and not foreuer as
S. Paule saith: for besides that Christ insti-
tuted a church, and ordained sacramentes,
he offered two sacrifices, the one on the
crosse, the other at his last supper, both of
them

Psal. 109.

Aecumen.

cap. 5.

Cyp. epist.
ad Cæci.

Damasc.

in 4. lib.

de fide or-
thodoxa.

them but one sacrifice in substance, yet differ in forme and manner: by that of the crosse, Christe was a priest, but not an eternall priest, nor accordinge to Melchisedech, because that was once only offered, and being bloodie, resembleth not the vnbloodie sacrifice of Melchisedech: but by that he offered at his last supper, for he by his priestes offeringe still that sacrifice in the Masse, is a priest accordinge to Melchisedech, whose sacrifice consisted of bread and wine. And therefore euen as accordinge to S. Paule, Melchisedech was a figure of Christe accordinge to his priest-hood, so was he a figure accordinge to his sacrifice, for sacrifice and priest-hood haue a speciall connexion and relation one with an other, but his order can not be said to be in a bloodie manner. For wee doe not read that euer Melchisedech did offer any bloodie sacrifice, therefore this order must needes consist in an oblation of an vnbloodie sacrifice. And although wee shoulde graunt that he offered himselfe accordinge to both, the oblation accordinge the order of Melchisedech, and the oblation of the crosse, yet the sense of the oblation of the crosse, ought not to take awaie the sense of the oblation of the other.

7. The third place to proue that it is a sacrifice, is by the institution of the Euchariste: for when he made an ende of the supper of the lambe, that was to be sacrifici-

ced, it is said our Lord tooke bread (for this was the manner that the priest did vse in sacrifice) and hauinge lifted vpp his eies, as if he woulde offer vpp to his father that holie breade, into which as Hierem. saith, the Iewes did cast their wodde: and as the Masse or Liturgie of the Greekes hath. *Accipiens panem in sanctas immaculatas manus &c.* Takinge the breade into his holie, vnspotted, innocent, immortall handes, liftinge vpp his eies, and shewing vnto yow God the Father &c. And in the Masse, both of the Latines and Greekes it is said. *Gratias agens,* giuinge thanks for the redemption of the worlde, offeringe therfore vnto his father a sacrifice of thanks giuinge *benedixit*, he blessed, neither did he looner offer, then he cōsecrated, and consecratinge he offered himselfe willinge to be sacrificed. He said also, *accipite &c.* Take and eate, this is my bodie, wherto S. Luke doth add. *Quod pro vobis datur*, which is giuen for yow, or which is broken for yow, as S. Paule hath. *Quod pro vobis offertur*, as S. Augustine doth interpret; and also it is said of the bloodie in the present tense of the four Euangelistes. *Funditur*, not because that presentlie out of hande he should be offered vpon the crosse takinge the tyme present, for the tyme to come, but at this instante he offered himselfe in that heauenlie misterie vnto his father, for *dare*, *frangere*, *tradere*, *fundere* and *facere*, are wordes

Hier. 2.

Liturg.
gracov. in
missa D.
Iacobi.

Matt. 26.

Luc. 22.

1. Cor. 11.

des belonginge vnto a sacrifice, for it is said, that God loued the worlde that he should giue his only begotten sonne, vid. in sacrifice for vs, he did not spare his only sonne, *sed tradidit*, but he deliuered him for vs. Moreouer he was a prieste accordinge to the order of Melchisedech, therfore he was to offer in bread and wine as he did.

Iohn. 3.

Rom. 8.

8. Againe he said, I desire to eate this Pasche with yow, for Pasche is a sacrifice: and as euerie man is a liuinge creature, so euerie Pasche is a sacrifice, which is confirmed, in the 6 of S. Iohn: the bread that I shall giue, is my flesh for the life of the worlde, therfore the bread giuen in the supper, doth conteine the flesh giuen for the life of the worlde vppon the crosse for sacrifice, so that neither in the supper, nor vppon the crosse, was it a sacrifice, or els in both it was a sacrifice, for the worde *giuen*, was repeted twise. And although it should be once repeted, yet it hath the force of a sacrifice. *Panis quem ego dabo caro mea est pro mundi vita*, the bread that I shall giue is my flesh, for the life of the worlde. For the Eucharist in asmuch as it is a Sacrament, profiteth onlie him that receaues it, but forasmuch as it is a sacrifice, it is the soule of the church, and the life of the worlde, therfore the bread giuen by Christe and containinge his fleashe, necessarily was imolated and sacrificed, and also offered vnto his

*Argumen-
tis à specie
ad genus
affirmati-
uum va-
let.*

Iohn. 6.

Rupert.
D. Thom.
Luc. 12.
1. Cor. 11.

his Father. Moreouer our Lord saied when he deliuered this bread. *Do this in remembrance of me*, by which wordes he shewed the nature of a sacrifice saying, as it were: hitherto yow haue offered the figuratiue, and Paschall lambe, nowe I doe not take away the oblation of a sacrifice, but I doe transfer and change the same vnto a more worthie oblation of offeringe my bodie and bloode. Therefore Pope Leo saierth; lett the shadowe giue place to the bodie, let Images giue place to the trewe patterne. *Antiqua observatio nouo tollitur Sacramento*: lett the old custome giue place to the newe sacrament, *hostia in hostiam transit, sanguis sanguinem excludit, & legalis festiuitas vi mutatur, expletur*. Lett one hoaste passe vnto another, one blood doth expell another, the accomplishinge of the legall festiuitie, doth importe a change thereof.

9. This is the cause that Christ that nighte did offer thrise: first in a pure figure: secondlie he offered his bodie and blood vnder both kindes of bread and wyne, which was both the thinge it selfe and a figure; last of all he offered himselfe (beinge the thinge it selfe) vnto death when he went vnto the place where he was taken. This is declared in the forme of the cannon of the Masse which S. Ambr. vsed in the church of Millá vid. *Qui sacrificij perennis formam instituens, primus omnium hostiam Deo obrulit, & primus omnium*

S. Ambr.
Masse.

omnium illam docuit offerri, who institutinge the forme of the euerlastinge sacrifice, as the first of all that offred an hoste vnto God, & the first that taughte the same to offered. *The masse of Æthiopia.* The Church of Æthiopia hath these wordes in the Canon of the Masse related here by Salmeron which he hath seene in printe. *Salmeron tract. 27.* *Hoc facite in meam commemorationem. Nunc autem recordamur mortis tue, & resurrectionis tue, tibi que gratias quod per hoc sacrificium dignos nos fecisti standi in conspectu tuo.* Doe this in remembrance of me, now wee being mindfull of thy death, and of thy resurrection, wee giue thee thancks for that thou voutlastest that wee stand in this presence. The constitution of the Apostles *Clemens. Romanus l. 8. const. cap. vls. Hebr. 5.* hath these wordes. *Primus igitur natura pontifex est vnigenitus Christus, qui non sibi honorem arripuit, sed constitutus à patre &c.* The first Bishopp by nature, is the only begotten Christe, which did not arrogate vnto him selfe honor or renowme, but beinge appointed of the Father, which for our sakes became man, and offeringe vnto God a spirituall sacrifice, and vnto his Father, before his passion he commaundeth vs onlie to doe this.

10. Moreouer our Lord by the worde (*facite*) doe this, comaunded that they should consecrate and offer, take, receaue, and dispense to others &c. For in the holie scripture, the word *facere*, is taken for *sacrificare* *Exod. 13. Leuit. 15. vid.*

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 vid. to sacrifice as, *faietis & hircum pro pec-*
cato, yow shall sacrifice a goate for sinne,
 also Numer. 6. *faietque sacerdos vnum pro pec-*
cato, and the priest shall offer one for sinne:
 for not without cause did our Sauour vse
 the specificall worde of offringe, consecra-
 ting, receauinge, or distributinge, for he
 did vse the generall worde comprehending
 vnder it selfe all these specificall. S. Iames
 the Apostle in his Masse hath these words.
Offerrimus tibi Domine hoc sacrificium verendum
& incruentum, orantes ne secundum peccata nos-
tra nobiscum agas, neque secundum iniquitates
nostras retribuas nobis &c. We offer vnto thee
 O Lorde, this fearefull & vnbloodie sacrifice,
 neither deale with vs accordinge to our sin-
 nes, neither giue vnto vs accordinge to our
 iniquities. The Masse or Liturgie of S. Basil.
 hath these wordes. *Suscipe nos Domine appro-*
pinquantes sancto altari tuo &c. Receaue vs
 O Lord approachinge vnto thy holie alter
 accordinge to the multitude of thy mercie,
 that wee may be worthie to offer vnto thee,
 that reasonable sacrifice without blood for
 our offences, and the ignorance of the peo-
 ple, and to the intent that this sacrifice may
 be acceptable vnto thy holie supper cele-
 stiall, and intelligible alter in odor of sweet-
 nes, cast forthe vpon vs the grace and fa-
 uor of the holieghoast. The Masse of S. Io-
 hn Chrysostome hath these words. *Pontifex*
nostrum extitisti, & mysteria huius ac incruentis
hostia

S. Iames
his Masse.

S. Basil
his Masse.

S. Iohn.
his Masse.

hostia sacramentum, nobis tradidisti. Thou beinge our Bishopp thou hast deliuered vnto vs the Sacramente of this mysticall and vn-bloodie hoaste. S. Paule also doth argue that priest hoo-de beinge translated, it is necessarie that a translation of the lawe be also made, because that the lawe and priest-hood were ordeined together, and whosoever will take awaie the one, taketh away the other; for priest-hoo-de hath greater connexion and relation to the sacrifice, then to the lawe, because that priest-hoo-de is ordeined for to offer sacrifice, and sacrifice can not be offered but of a lawfull priest.

11. Againe the olde priest-hoo-de was externall and was instituted to offer externall sacrifice, neither is it properly translated into a spirituall priest-hoo-de, for any thinge that was either in the lawe of Moyses, or of nature, written or sett downe, was comon to offer it spirituallly, as to offer spirituall holts of praises and praiers, and such like: therfore it was translated into the externall sacrifice of the Euchariste, for the oblation for the which priestes were instituted and ordeined, for to offer anie spirituall oblatiō whatsoeuer, the laytie were as fitt as the Priests: & as the priest-hoo-de of the old law was translated into the priest-hoo-de of the lawe of grace, so their sensible sacrifice into the sensible sacrifice of the Eucharist, which only doth fulfill and accomplish all the prophesies

phesies and figures of the old lawe, and doth succcede the same. And euen as the paschall lambe beinge offered euerie yeare, did not take awaie the sacrifice of lambes that was offered euerie morninge and eueninge commaunded in Exodus, so neither Christ being bloody offered vpon the crosse takes nott awaie the vnbloodie and quoridian sacrifice of the masse. And although that Christ is said to be offered from the beginninge of the worlde, yet that takes not awaye the externall sacrifice of the lawe of nature, or of Moyse, but they rather haue their vertue and force from Christe his sacrifice, as they are said to smell sweetlie in gods presence. Much lesse taketh it awaye the externall and sensible sacrifice of the newe testament, which is a certaine sensible representation of Christes bloodie sacrifice. Otherwise the church in the newe testamēt is in a worse case, then the church either in the lawe of Moyse, or in the lawe of nature, in which by their externall sacrifice they could represente Christs death and passion, which the church in the lawe of grace cannot doe, if yow take awaie frō her this only sacrifice left with her. Moreouer she had bene depriued of that dignity & excellēcy of offering external sacrifice, which the church in thole two states had & consequentlie the priests in the lawe of grace had been more obscure and of lesse dignitie in
the

the power of priest-hoode, then those of
Leuie.

12. But you will peraduenture answere,
that the office of priest-hoode is to offer sa-
crifice in spiritt and trueth. Wherto I reple,
that the olde fathers alsoe in the lawe of
nature, and Moysees coulde soe doe, and like-
wise euerie other person. If you take awaie
this sacrifice, it is not true that Christe vpon
the crosse is a priest accordinge the order of
Melchisedec, but accordinge to the order of
Aaron, whose hoasts and sacrifices were
bloody, as that of Melchisedec was vnbloody
in bread and wine. Againe, if yow will haue
noe other priest, but Christ vpon the crosse,
to be the onlie priest, of the newe testa-
mente, and that there is noe other priest or
sacrifice, then Isaias is a lyar, and his pro-
phesie is false, for in the ende of his prophe-
sie he said there should be new priests and
Leuites, for he did not speake of the priests
of the olde lawe, and in vaine should he
speake of the newe priests if they should
offer noe sacrifice. Did not S. Paul saie. For
this cause I left thee in Crete, that thou
shouldest reforme the thinges that are wan-
ting & shouldest ordeine priests in the cities;
Also he saith vnto Timothy, doe not neglect
the grace which is in thee, and which is gi-
uen vnto thee by prophesie with the im-
position of the hands of priest-hoode. S. Iames
wished the sicke person to send for the
priests,

*Obiection
Answer.*

*Priests
proued.*

*Ad Ti-
m. 1.*

1. Tim. 4.

Iacob. 5.

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 priests, which should annoile him and praie
 for him, & those that S. Paule called Priests,
 afterward he called Bishoppes, but it is ma-
 nifest that none can be a Bishopp without
 he were a Prieste, a Bishopp beinge a degree
 aboue priest-hood, if therfore in the newe
 testament, there be Priests selected from
 the people, they ought to sacrifice and offer.
 S. Paule saith, euerie high priest taken from
 amonge men, is appointed for men in
 those things that pertaine to God, that he
 maie offer giftes and sacrifices for sinnes.
 Therfore besides the bloodie sacrifice of
 Christe vpon the crosse, there must be a sen-
 sible and a common sacrifice instituted of
 God; and that soe noble as euerie one can-
 nott offer the same.

13 Clemens saith. *Post assumptionē Christi*
nos oblato secundum eius ordinationem sacrificio
puro, & incruento constituimus Episcopos, pres-
biteros, & diaconos numero septem: wee after
 the assumption of Christe, accordinge to
 his institution, haue appointed Bishoppes,
 Priests, & Deacons, in number seuen for this
 pure and vnbloodie sacrifice. S. Hierom saith
 if it be commaunded to the laie people to
 abstaine from their wyues for prayer, how
 shoulde wee thincke of the Bishoppe which
 is ordained to offer this vnspotted sacrifice,
 aswell for his owne sinnes as for the people?
 S. Cyrill of Hierusalem calleth the Masse, a
 spirituall sacrifice, by reason of the bodie of
 Christe

Clemens

lib. 1. cōst.

apost. c. 1

Hier. resp.
ad Titum.

Christe which is spiritualized by the diuinitie, and is spirituall in deede though not in substance, yet in qualitie and manner of existence. Anacletus commaundeth Bishop-
 pes and priests not to sacrifice, without witt-
 nesse to assise them. Sother Pope commaun-
 deth two at leaste to be present, because the
 Priest saith *Dominus vobiscum*, & orate pro
 me. Euaritus willeth, that the places wherein
 Masses should be said, be consecrated, and
 that alters should be sacred by chrisme. Pius
 the first, telleth how that Eutropia hauinge
 giuen her howse to the poore, he celebrated
 Masse with the said poore Christians. Cle-
 mens the first Ep. 3. forbiddeth to saie Masse,
 but where the Bishop will assigne. S. Gre-
 gorie did write vnto the Bishop of Syra-
 cula and Isidorus, that S. Peter did institute
 the order of the Masse, and it seemeth saith
 Origenes, to pertaine to him onlie to offer
 continuall sacrifice, who deuoted himselfe
 to continuall chastitie orig. lib. 1. contra cel-
 sum. And in the 8. booke of the constitutiōs
 of the Apostles as S. Clement dothe affirme,
 Euodius was made Bishoppe of Antioche
 by S. Peter, and afterward Ignatius by S.
 Paule.

Cyrill. ca.
 4. myst.
 Anacletus
 ep. c. 2.
 Sother de
 consecr.
 dist.

Gregor. l.
 7. regist.
 epist. 63.
 Ioni. 2.
 Isid. lib. 1.
 de okys
 cap. 15.

Clement.
 const. 8.

14. This sacrifice, as it hathe many na-
 mes in holy scripture, soe it is expressed of
 the old fathers with many significant tear-
 mes; Dauid called it, the sacrifice of praise,
 the sacrifice of iustice, a waie to see the sal-

Psal. 49.
 Psal. 4.

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 nation of God: of Daniell it is called *Iuge*
sacrificium, the daylie and continuall sacrifice,
 a pure oblation: of Malachias, the sacrifice
 of Iuda and Hierusalem: the bloody lambe
 of S. Luke: of S. Mathewe the oblation that
 should be offered at the altar: of the Apottle,
 it is rearmed our pasche, & the table of our
 Lorde: of S. Luc, the fraction or breakinge
 of the bread: and also in a liturgie of S. An-
 drewe it is called, a lambe sayinge; I offer
 daylie a lambe vnto God which when it
 shalbe eaten, it shall remayne whole and
 sounde. The councell of Nice calles it, the
 lambe that takes awaie the sinnes of the
 worlde. S. Clement calls it the pure and
 vnbloodie sacrifice. S. Dionysius the obla-
 tion of the liuely hoaste. S. Martialis, a sa-
 crifice and a cleane oblation. Ireneus the
 newe oblation of the newe testament. S.
 Cyprian a trew & perfecte sacrifice. S. Atha-
 sius, an vnbloodie immolation: Eusebius
 Cesar. and S. Chrysostome, a dreadfull, ter-
 rible and euerlastinge sacrifice most honno-
 rable: others call it a singuler sacrifice, ex-
 cellinge all the sacrifices that euer were.
 Others a true, vnbloodie, vnspotted, perfect
 hoast, our daylie sacrifice, our Lorde his
 lambe: S. Aug. the sacrifice of our price and
 redemption, the sacrifice of our mediator:
 S. Gregorie calls it the healthsome hoaste,
 the hoast of oblation: others call it the sa-
 crifice of christians &c. with many such
 epi-

Malach. 1.
Luc. 1.
Matt. 5.
Iud lib. 4.
cap. 34.
1. cap. 5.
1. Cor. 10.
Heb. 10.
Act. 2.
Cle. Const.
Apost. 1.8.
cap. vlt.
Dionys.
Arcop.
cap. 3. de
calest.
Hier.

pithetons, and last of all S. Paule calles it: *Consummatio Sacramentorum*, the accomplishing of the Sacramentes.

15. Besides traditions of the Apostles, decrees of all generall councells, authoritie of all the fathers and holie doctors, and the common and vniuersall practise both of the greeke and latine churche, many irrefragable and approued reasons there are to confirme the infallible trueth of this blessed sacrifice. For Christ is a Prieste for euer, and by his death deserued to haue the order of euerlastinge priest-hood, and therefore an euerlastinge sacrifice; for this sacrifice cannot be euerlastinge, either for the oblation once offered vpon the crosse, or for the oblation once offered at his last supper, but it is eternall and euerlastinge by the sacrifice which daylie in all the worlde he offereth by his Priests and ministers euen vnto the daie of iudgmente. And soe Oecumenus saith that Christe is a Prieste for euer, not for his passion, but in respecte of this presente sacrifice, by which that great Priest doth offer sacrifice. *Theophilast. Eusebius Caesar. in lib. de demonstratione Euangelica, & Haimo in epistola ad Heb.* and many other fathers say, that Christ is the high prieste, or the great priest, accordinge to S. Paule, or the greatest bishoppe accordinge to all, and not Metaphorically but properly, therefore he oughte to haue inferior Priests vnder him that shoulde

*Oecum. xi
Cassiana.
Psal. 109.*

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 also offer, otherwise he shoulde not be cal-
 led the greatest, for a supream order or
 power hath a relation to an inferior. The
 perfect priest-hood of Christe ought to
 take away the imperfect priest-hood of the
 old lawe, and as he instituted a newe lawe,
 so he ought also to institute a newe priest-
 hood, for euerie lawe oughte to haue his
 Priesthood which should interpret the law,
 as it is said by Malachias, aske the lawe of
 the Priest, the lippes of the Priests shall
 keepe wisdom: and as it is said in Deut. if
 there be any harde or doubtfull question
 betwixt stocke and stocke &c. goe your
 waies to the Priests and whatsoeuer they
 shall comaunde you to doe, doe it; and as
 he tooke awaie the olde lawe, so he tooke
 also the olde Priesthood, and as two lawes
 cannot consist, so two priest-hoods can-
 not remaine. *Radix peccati*; the of-springe
 of mischeefe Antiochus, that he might take
 awaie both lawe and Priesthood from Ie-
 rusalem, and from the children of Israell,
 he tooke awaie both sacrifice and oblations
 from the temple:

Malac. 7.
Deut. 9

Lib. 1.
Mac. c. 1

Daniel. 12 16. Daniell prophesied that when An-
 techriste shall come. *Ablatum fuerit iuge sacri-*
ficium, that he shall take awaie the daylie sa-
 crifice, as by that meanes to take awaie both
 the lawe and memorie of Christe that insti-
 tuted this sacrifice: vpon this place; S. Hy-
 politus that noble Martyr hath these wor-
 des.

des. *Ecclesiarum ades sacratigurij instar erunt,* Ex lib.
pretiosum corpus Christi & sanguis non extabit, Hypol.
liturgia exstingetur, psalmorum decantatio ces- qui extat.
sabit, scripturarum recitatio non audietur? Hiero. in
 the time of Antechriste, saith he, sacred how- Daniell.
 ses of the church shalbe like a cottage, the citat.
 pretious bodie and blood of Christe shall
 not stande, the Masse shalbe extinguished
 &c. If this holie Martire had bene in these
 wicked daies and should see how these he-
 retiques bringes churches and Monasteries
 to ruine, and oppose themselues against
 this blessed sacrifice, he vndoubtely would
 saie they are the harbingers of Antechriste.
 Eusebius saith that Licinus the Tyrante,
 and Competitor of Constantine the greate, Euseb. lib.
 in all his dominions did forbidd the chris- 10. c. 3.
 tians to exercise this Sacramente and sacri-
 fice. *Quid infandos loquar apostatos Linnium &*
Iulianum &c. what I speake I of the wicked
 apostates, Iulian & Licinius saying, that for
 noe other cause Christe was put to death by
 the Iewes, but for that he broughte a newe
 sacrifice vnto the worlde: for by these mens
 gouernment our sacrifice was taken awaie,
 euen as wee may reade in the life of those
 Martires Iouentinus and Maximus: with S.
 Chris. the holie boord, saith he, is defiled,
 the holie vessells polluted, and taken away,
 in which sacrifice was offered to the sonne
 of Marie. Heresie and sacriledge were euer
 foe ioyned one to another, that the heresie

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 was firste detected by the sacriledge; so E-
 lias did crie out vppon the heretiques for
 their sacriledge: *Domine altaria tua destrux-*
erunt. Lord they haue cast downe thyn al-
 tars, In the heresie of the Arrians, S. Basill
 and S. Nazian did deplore that the altars
 were destroyed, that this blessed sacrifice was
 polluted. Optatus Milleuitanus in all his
 sixt booke, speaks of this sacriledge exerci-
 sed by the Donatists. *Quid tam nefarium, quā*
altaria Dei in quibus & vos aliquando obtulistis
pangere, radere, remouere, in quibus vita populi
& membra Christi portata sunt: what is more
 wicked, thē to breake, surprise, ouerthrowe
 and remoue the altares of God, in which
 somtimes yow haue offered your selues, on
 which the life of the people, and the mem-
 bers of Christ are layed? S. Leo Pope spake
 in like manner of the Eutichian hereticks at
 Alexandria, *per crudelissimam &c.* they (saith
 he) cast forth their most cruell hands, and
 with al raging madnes they extinguish the
 lighte of the celestiall Sacraments, the obla-
 tion of the sacrifice is interrupted, and the
 sanctification of the chrisme is intercepted,
 and with their bloodie murdering hands,
 they haue taken awaie all misteries. Finally,
 S. Augustine doth reprove Faustus Mana-
 cheus, for accusinge the christiāns of Idolatry,
 in sayinge, that in honoring this blessed sa-
 crifice, they honnor and reuerence therein
 Bachus and Ceres.

3. Reg. 19

Basill. ep.
 70. & 71
 Naz. ora
 de Arria
 nis.

Optat. lib
 6. in Per-
 menan.

Leo 1. ep.
 75.

Lib. 20.
 cap. 13.
 contra
 Faustum.

17. Yf the Gentiles themselves were soe curious and soe respectiue in offeringe sacrifice vnto their false godes, and their lawes and edictes were in nothinge soe seuer and soe extreame, as vppon such as shoulde prophane the same, and all the persecution that they inuented against the christians was because they did not offer sacrifice vnto their strange godes, and as Suetonius relates, the Emperour August. Cæsar did ordeine, that all the Senate of Rome before they should sitt in their rancke, should euerie one of them first offer incense before the altar of that God, in whole church they were, for they could not all meete together but in churches. How much more ought we christians to be curious, and religious in seruinge of the true liuinge God, by our sacrifices and oblatiōs, which are the cheefest actes by which wee honor & reuerence him? S. Aug. saies against Faustus. *Sacrificium laudis glorificabit me &c.* The sacrifice of praise shall glorifie me, and this is the way by which I shall shewe him my sauior, this is the sacrifice of the flesh and blood of Christe which was promised before his cominge by similitude and liknesse of oblations, which was perfourmed in the passion of Christe by the trueth it selfe which was celebrated in his memorie after his ascension, and in that place he said. *Sicut autem non ideo contem-*

Suetonius in
Oct. c. 34.

Aug. c8r.
Faust. lib.
20 c 21.
Aug. ibi.

Aug. de
cimis. lib. 4
cap 10.
anse finē.

Aug. ibia.

Aug. epist.
46 q 3.
tomo 5.

Aug. cont.
Fastum
20. c. 21.

nenda &c. Euen as the virginie of Nunnes ought not to be despised or detested, because the vestales amoungest the Romanes were Virgines, soe the sacrifice of the fathers ought not to be despised, because the gentiles haue also their sacrifice, *quia diuinus honor est sacrificium*, for the diuine honnor must be acknowledged by a sacrifice, & this honnor as S. Aug. saith is latria, which is a dewe seruice to the diuinitie, and vnto this due seruice pertaines the oblation of a sacrifice; for to offer, or to sacrifice vnto God, is a morall precepte pertaininge to the lawe of nature, which Christe in his ghospell hath not taken awaie, but confirmed the same, which is ingrafted in euerie reasonable creature vid. that sacrifice ought to be offered vnto God, and that the best is to be offered vnto him; soe Abell did offer vnto God of the best cattel he had. Therfore in offeringe sacrifice vnto God wee err not. *Sacrificium significat actionem mysticam aliquam rem externam applicatione ad Dei cultum & oblatione sacramentem*: for to sacrifice doth signifie as S. Augustine saith and S. Thomas, a certaine mysticall action, hollowinge and thinge externall, that is applied and offered to the worshipp of God, and this sacrifice is not offered to any other creature but to God.

18. And although saith S. Augustine the christian people doe vse a religious solemnitie in remembringe the Martyres both

to kindell in themselves a desire to imitate them, as also to be partakers of their merittes and to be reliued by their praiers, yet wee doe not offer sacrifice vnto anie Martyr, but vnto the God of Martyres, although wee establish alters for their remembrance. For what Bishoppe or Priest at the sepulchers of these holie bodies beinge at the alter doth saie these wordes. *Offerrimus tibi Petre & Paule aut Cipriane? sed quod offertur, offertur Deo qui martyres coronauit &c.* Wee offer vnto thee Peter, or Paule, or Cyprian, but that which is offered is offered vnto God, which crowned the Martyres, thus farr S. Augustine. Wherunto Innocentius agreeth, saying that wee must honnor God with churches, alters, sacrifices, priesthoode with vertuous and with the internall worshipp of latria, and soe he saide that there are two kindes of seruices; the one which is due to the creator; the other which is due to the creature, neither churches, alters, priesthoode are offered vnto Sainctes in the honnor of God, but rather vnto God, they are consecrated in the honor of the Sainctes. Wherefore in all lawes, and in all states of the worlde, were offered vnto God of the fruiestes of the earth, and Melchisedec did offer bread and wyne, Abraham did offer Isaacke, in the lawe of Moyse also there was a sacrifice offered as the bread of proposition and fine flower sprinkled with oile and franckensence

Leui 16.9

10 11.12.

Psal 22.1

Eccij 58.

Gen. 14.

Cyp. ser.
de bap.

sence &c. with manie other thinges. Euen
soe in the lawe of grace there must be a sa-
crifice which is the onlie sacrifice of the law
both nowe and for euer as S. Cyprian saith.
Nec sacerdos eius penituit Deum. God was not
not displeased at that priesthooe, for the
sacrifice which he offered vpon the crosse was
soe acceptable to God, and of that perpetuall
vertue, that it is of no lesse force and
efficacie this daie, then that day when the
freshe blood and water issued out of his blef-
sed side, and the scarres yet lesse in his blef-
sed bodie doth challenge and exacte the iust
price of the redemption of mankinde: soe
that it is the selfe same hoast and oblation,
which is nowe offered by the Priestes in the
lawe of grace, and that which himselfe did
offer vpon the crosse, which was signified
and represented by all the former sacrifices
of the lawe of nature, and of the lawe of
Moises, and much more represented and ex-
posed to the viewe of the christians in the
lawe of grace, & therefore S. Iohn calles him.
Agnus qui occisus est ab origine mundi, the lam-
be that was killed from the beginninge of
the worlde, I meane in all the sacrifices that
euer was, by whome all sacrifice had and
shall haue their value, force and vertue, soe
as it doth comprehend both the bloodie
and vnbloodie sacrifice, for in both of them
that lambe is offered which taketh awaie the
sinnes of the worlde, and that vnbloodie sa-
crifice

crifice which the church doth offer, is of the same force, with that which Christe himselfe did offer at his last supper. And euen as the baptisme giuen by Christe is not of greater force then that which is administred by a simple prieste, although, *ex opere operantis*, vid. by the meritts of him that giues the baptisme, he may conferr greater fruite to those that he himselfe doth baptise, or for whome he offers this blessed sacrifice, the the baptisme or sacrifice don by a priest: and as the malice of the Prieste cannot hinder the fruite of the sacrifice, *ex opere operato* in nature of the Sacramente, soe the hollienes of him cannot increase the grace thereof, although he that administers it by speciall praiers, may profit him in some sorte, for whome he offers the same. And as S. Nazianzenus said, lett there be two Ringes, one of golde and the other of Iron, and both of them engraueu with the Image of the kinge, in sealinge of lettres or puttinge their impressiō to anie waxe, both of them haue equall force and value, for noe man by the impressiō or sealinge of them can discerne, which was the goldē ringe, or the iron ringe, because it was but one charecter, although the matter and substance were sundrie: euen soe it is, the same baptisme, the same absolution, and the same sacrifice, that is offered of good priests and which is offred of badd, although the church haue comaunded wicked

*Nex. in
oratione
in sanct.
lan.*

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ked and irregular Priests to abstaine from the
alter, and from the Sacraments, and also that
the christians should refraine from them, if
they perceauē them intangled or detected
with any enormous publick offence: for it is
the same word of God whether it proceede
from the good, or from the badd.

D. Tho. in
Hebr. 9.

19. As touching an ordinarie obiection
that euēie sacrifice ought to be bloodie, and
to be slaine, and soe consequentlie Christe
beinge not slaine at the Masse cannot be a
sacrifice. I answered with S. Thomas, that
S. Paules meaninge was, that the sacrifice
which the highe priest offered, when he
wente into *Sancta Sanctorum*, which was
but once a yeare was bloodie, but the gene-
rall and vniuersall nature of a sacrifice requi-
reth not it should be bloodie; & as the phi-
losopher saith. *Non omne quod conuenit speciei,*
conuenit etiam generi, vid. although man be
a liuinge reasonable creature, yet it pertaines
not to the nature of euēie liuinge creature
to be a reasonable creature. Was not the
sacrifice of Abell, Caine, Melchisedec who
offered bread and wine in token of this sa-
crifice without blood? was not the goate of
the Iewes without blood? yet it was a sa-
crifice and did carrie vpon his backe all the
sinnes of the people of Israell. Abraham also
did sacrifice his sonne Isaacke, yet he was
reserued afterwarde aliue, soe Christe as
Rupertus saith: *Iterum immolatur & tamen*
impas-

impassibilis permanet & uiuus, is a sacrificed againe, yet he is impassible and liuinge. Luther himselfe saith, that the trewe sacrifice of the newe testamente be praier, almes-deeds, fastinge and watchinge, as S. Paule saith, I beseech yow bretheren that yow offer your bodies as a liuely hoaste which is a sacrifice, most pleasinge before God. Therefore it is not necessarie that euerie sacrifice should be bloodie, and trulie Christe doth offer himselfe nowe in heauen vnto his father for vs as he did when he was in this life, soe as Christe is said to be offered for vs two manner of waies vid. bloodily and vn-bloodily. And as Christe died but once, nor neuer shall die againe, soe he in that violent painefull and bloodie sorte, can neuer be offered againe, neuertheless as Christe died and was offered after a sorte in all the sacrifices that euer were from the beginning of the world al of them being figures of that one oblation vpon the crosse, soe is he much more offered in the Sacramēt of the alter of the newe testamente more diuinely and truly expressinge his death, his body crucified, his blood shedd though in hidden, sacramētall mysticall, and vnbloodie manner, as all the holy doctors doe saie, which did call this *in-cruentum sacrificium*, an vnbloodie sacrifice in respect of the carnall sacrifice of the Iewes, which as S. Aug. saith, was the prefiguring of the flesh of Christ which he was to offer for sinnes.

Whether

Aug. de
fide ad
Petr. c. 19

Whether the Catholicke Church commit any offence in leaninge to the litterall sense of Christs wordes, in the blessed Sacramente of the Altar.

CHAPTER III.

Eph. 7.

Arist li. 1.
de interp.
cap. 1. & 2

IF yow beleue the omnipotent power of Christe, as also if you consider his moste incomprehensible and wonderfull loue towards his church, for which he yealded himselfe vnto death for her cleansing, soe he gaue himselfe vnto her for her feedinge, & that shee & he maie be made one ioyned together, as it were a bodie ioyned vnto the heade. And to shewe vnto yow the trewe, plaine and euidente demonstration of those words to be ment litterally, accordinge to the tenor and significant rearmes of the woords (for as the philosopher saith : *voces sunt signa conceptuum*, our wordes and voices doe signifie what inwardly we intend) I will beginne with the sixt Chapter of S. Iohn, that yow may more plainlie conceiue of what force that place is to proue the reall presence of Christs flesh and bloode in the blessed Sacramente. Yow shall first therfore vnderstand, that the Iewes of Capharnaum, which therof are comonlie called Capharnites, after they had bene miraculously fedd

fedd of Christe with five Barlie loaves, and two fishes, beinge themselues in number aboute five thousand, retourned vnto Christe againe for some other like banquet, and to prouoke him the more as they thought, they beganne to bragge how their fore-fathers did eate Manna in the desert; giuing him to vnderstand therby, that if he would gett credit amoungest them, he should in like sorte feede them, wherupon our Sauour tooke occasion to declare vnto them before hand, that miraculous & heauenlie foode which he minded afterward to ordaine in his last supper, and which should not onlie equalize their Manna, but soe far surpass the same, as a trewe bodie surpasseth a shadowe, and therefore he said vnto them. The bread which I shall giue is my fleshe: and that he ment by thole wordes, to leaue his trewe fleshe indeede to be eaten in steede of their Manna, it appeareth by that which followeth most euidentlie. For whereas the Capharnite Iewes, grudged streight way sayinge. how can this man giue vs his flesh to eate? conceauinge such a carnall and grosse eatinge of Christes flesh as of other common flesh, yet he did not take away that scruple as our protestants do now a dayes, with saying that it should be a bare figure only, or that they should eate bread onlie and not fleshe, and feede on him onely spiritually by faith, no he said none of all these

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these thinges, but cleane contrarie, to con-
found their murmuringe infidelitie and to
confirm his former woordes, he added
therunto other woordes of more vehemence,
saying. *Verilie, verilie, I saie vnto you, if you*
eate not the flesh of the sonne of man, and drincke
his bloode, yee shall not haue life in you: with
many more of like perspicuitie and plaine-
nes, for if he should, haue answered them
accordinge as the protestants expounde
that place, to be figuratiuely ment, he should
haue loone appealed their anger, grudginges,
and faithlesse conceite of those woordes, by
occasion whereof they quite forlooke him
sayinge. This is a hard speech who can beare
it? Whereas if he had ment of a bare signe or
figure, by tellinge the trueth only, he
might haue kepte them continually in his
companie. In truth it could not stand with
the intralls of Christs charitie, beinge sent
principally to conuerte the Iewes from their
infidelitie, and beinge cheeflie ordained to
saue the lost sheepe of Israell, that he should
vse those woordes figuratiuely, and not de-
clare the same plainly vnto them, beinge a
matter of the greatest importance, and con-
sequence, that euer was, for takinge away
their repininge misbeleue, the truth where-
of he confirmed with his accustomed oath.
Verilie, verilie &c. vnlesse they should eate his
flesh &c. they should not haue life, yea he vied
these wordes immediatlie after their grudging.

Mat. 15.

2. S. Chrysostome vpon those stubborne
 woordes of the Iewes. This is a hard speech *Chrys. ho.*
 who can beare it, saith it is the parte of a *45. in*
 scholler, not to inquire curiously of that his *Ioannem.*
 maister affirmeth, but to heare, and beleue
 and to expecte in due season a resolution
 of his doubts: and as for those people by the
 former miracle don by him in feedinge their
 hungrie stomacks beinge soe many in num-
 ber, they might beleue, that whatsoeuer he
 said, he could doe, or whatsoeuer he pro-
 mised he could performe. For when he de-
 clared his loue towards vs, he mingled *Chrys. ho.*
 himselfe by meanes of his body together *61. ad po-*
 with vs, that the body and the head should *pulum*
 be vnited together; and to wittnesse his sin- *Antioch,*
 gular affection towards vs, he permitted
 himselfe not to be seene of such as are desi-
 rous, but to be touched and eaten and their
 teeth to be fastened in his flesh and all men
 to be filled and satisfied with the desire of
 him. *Tanquā leones igitur ignem spirantes ab illa*
mensa recedamus, facti diabolo terribiles &c. Let *Homilia*
 vs rise therfore from the table as it were *pradiā,*
 lyons breathinge out fire, makinge the diuill
 himselfe a feard. This mysticall bloode cha-
 seth away deuils farr off frō vs, and draweth
 the angells neere vnto vs, for the diuills
 when they see within vs the blood of our
 Lord, are putt to flighte, and the Angells
 make haste to asist vs, thus farr S. Chrysos-
 tome, whose doctrine herein is noe lesse
 ircksome

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ircksome and repugnant to the sacramen-
tarie Protestants, then to those lumplish
Jewes, because accordinge to that holy doc-
tor, none oughte to be curious in askinge
howe or by what meanes that which Christ
affirmeth is brought to passe, for as the
Jewes were ouermuch curious in murmu-
ringe amoungest themselues and sayinge.
How can he giue vs his flesh to eate? How shall
our stomacke away with it? what a hard kind
of speech is this? Is it not against nature that
one man should be nourished with an other
mans fleashe? Doe not our mouthes and
stomacks, abhorre the same? Soe this sacra-
mentarie protestantes haue noe other thing
in their mouthes, then howe can Christs
fleash, blood, and bones be contained in soe
little a roome? how can his body be at
one tyme in heauen and on the alter? how
can it be in a thousand places at once? with
many other such Iewis interrogatiōs which
doe daylie proceede out of their giddy brai-
nes voide of grace, not willing, *captiuare in-*
tellectum in obsequium fidei, as S. Paule saith,
because they would not resigne their wil-
full opinions, and their blinde vnderstanding
vnto the trewe direction and obedience of
faith, for if they beleued that God were
able by his word to bringe all this to passe,
they would neuer reason after such a sorte,
for otherwise they may by like interroga-
tions discredit the whole christian faith,
and

and aske how God made the worlde of nothinge? how a Virgin could bringe foorth a sonne? how God came downe into the world to be incarnate, and yet remaine still in heauen? with many such strange interrogations, which wee knowe rather by diuine faith supernaturallie infused vnto vs, then by any naturall reason conceiued by our grosse vnderstandinge: which according to Aristotle in his metaphisickes, is as ignorant of naturall knowledge in respecte of thinges naturall as the owle is, of the sunne in the middell of the daie. So as this holie doctour, impugneth these interrogations as arguments of incredulitie and lacke of faith, which are interrogations of the Iewes and protestants, both which as they agree by two sundrie extreames in this infidelitie of discreditinge Gods omnipotencie: soe if yow compare both those extreamities together, you shall finde also that these mens extreame madnes, deserueth more blame and farr exceedeth that of the Iewes.

3. But the catholique church vsesh a meane betweene both, for it vsesh none of those incredulous questions which Saincte Chrysostome cōdemneth, but simply beleeueth that to be trewe which Christe affirmeth; shee holdeth not with the capharnits, whoe thought because he said his flesh was meate indeede, they should eate him visibly; nor yet with the sacramētaries, who thincke

because he said it is the spirit that giueth life, therefore this flesh is to be eaten by faith only. But contrarie to them both, and in the right meane, and trewe meaning betweene both, ioyninge all Christs woordes together, it concludeth, that vnder the forme of bread, Christs trewe flesh is really and substantially receaued: by sayinge vnder the forme of bread, it taketh away the Capharnits grosse and carnall imagination: by affirming trewe flesh really and substantially to be presente, it condemneth the protestants spirituall and faithlesse figurative intention: in all which, the Catholique church is sufficientlie grounded and instructed, by the plaine authoritie of Christs owne words, touchinge the truth of their pretended difficultie. For in the 6. chapter of S. Iohn are thies woordes. *I am the liuely bread which came downe from heauen, if any man eate of this bread, he shall liue for euer. And the bread which I shall giue is my fleshe, which I shall giue for the life of the world.* And where the Iewes fell at variance amoungest themselves, saying. How can this man giue vs his flesh to eate? Iesus said vnto them. *Verilie, verilie I say vnto you, vnles you eate the flesh of the sonne of man and drinke his blood, you shall not haue life in you: he that eateth my flesh and drincketh my blood, hath life euerlastinge, and I shall raise him vpp at the latter day, for my flesh is verilie meate, and my bloode is verilie*
drinke,

drinke, he that eateth my flesh and drinketh my blood, dwelleth in me and I in him &c.

4. This comunication our Lord had with the Iewes teachinge in the sinagoge at Capharnaum, and a twelmoneth after at his last supper, when he instituted the same blessed Sacramente and performed his foresaid promise as they were at supper, as the Euangelist saith. Iesus tooke bread gaue thancks and blessed and brake it, and gaue it to his disciples sayinge. Take and eate this is my bodie which is giuen for you, this doe in the remembrance of me, likewise takinge the chalice after he had supped, he gaue thanckes and gaue it them sayinge. Take and diuide it amoung you, and drinke all of this, this is my blood of the newe testamente? S. Paule writeth thus much to the Corinthians saying. For I haue receaued of our Lord that which I haue deliuered vnto you, for our Lord Iesus the same nighte he was betrayed, tooke bread and giuinge thancks brake and said, take and eate, this is my body which shalbe deliuered for you, doe this in remembrance of me, likewise the chalice also after he had supped sayinge. This chalice is the newe testament in my blood, doe this soe often as yee shall drinke in the remembrance of me, for soe often as you shall eate this bread and drinke this chalice, yee shal shewe forth our Lords death vntill he come, wherfore whosoever shall eate the bread and drinke of the chalice of our Lord unworthilie, shalbe guiltie of the bodie and blood of our Lord.

Mat. 26.

Marc. 14.

Luc. 22.

But lett a man examine himselfe and soe let him eate of the bread and drinke of the chalice, for he that eateth and drinketh vnworthilie, eateth and drinketh his owne iudgmente, not discerning the body of our Lord. Yow see plainlie the beleefe of the catholique church to be noe forged beleefe, but moste firmelie builded vppon Christs plaine wordes as the 4. Euangelists and S. Paule doe wittnesse, by which the vndoubted doctrine of this highe misterie of the blessed Sacramente of the alter, is substantially and most certainly confirmed.

Chrys. in
Matth ho.
83.

5. But to confirme the same by the testimonies of the fathers, S. Chrysostome saith. *Sicut in veteri &c.* Euen as in the olde testamente, soe likewise in the newe, Christe hath for our benefitt lefte behinde him and gathered together the memorie of his misteries, bridlinge therby the mouthes of heretiques: for when they aske how it is proued that Christe was sacrificed and put to death, besides many other thinges to musell and shutt ypp their mouthes with all, wee shewe the these misteries, for if Christ died not, whereof is this sacrifice a pledge and token? Thus yow see how diligente Christe was and desirous that wee should haue continually his death in remembrance. For whereas these heretiques, Marcion, Valentinus, Manicheus, and their disciples did denie this dispensation and worke of God in flesh, Christe by this misterie soe bringeth

bringeth vs allwayes in minde of his passion, that no man vnlesse he be madde, can be seduced. By which woordes of S. Chrysostome, the certeintie of Christs bodie in the Sacrament is proued, for by the truthe thereof beleeued therein, Marcion a foresaid and Valentinus, and other like heretiques were confounded, who said Christe had noe true bodie, in which he mighte suffer on the crosse: but if the church should haue holden, in the tyme of S. Chrysostome that Christe was presente only in the Sacramente by a figure, nothinge could haue bene concluded against thole heretiques, for they denied not but it was figuratiuely also present vnder the crosse. Wee must also vnderstand, that this Sacrament is a pledge or token, not as the sacramentaries would wraeste it, vid. a pledge or token of his passion which is liuelie there represented and brought to remembrance by the trewe presence of that selfe same body that suffred. And therefore Christe at the institution of this Sacrament after he had said, take, eate, this is my body, adioyned therunto those other woordes. *Doe this in the remembrance of me*, which woordes Sainst Paule expoundeth verie plainly, sayinge. *Soe often as you shall eate this bread and drinke of this chalice, yee shall shewe forth our Lordes death vntill he come.*

6. The said S. Chrysostome, in the fore-

said homilie vppon this texte, *hoc est corpus meum*, saith lett vs haue noe doubt but belecue, and behold with the eyes of our vnderstanding, for noe sensible thinge was deliuered vs of Christe, but vnder thinges sensible. But as for those thinges which he deliuered, they are all out of the reache of our senses. Soe in baptisme is that excellēt guifte that is giuen by water which water is a sensible thinge. But that which therin is wroughte I meane the spirituall generation, that is to be conceived by the vnderstandinge: for if thow hadest bene without a bodie, he would haue deliuered these guiftes simply also without bodies. But for as much as thy soule is coupled and ioyned to a body, therefore they are deliuered vnto thee, vnder bodilie and sensible thinges, that they may be the better vnderstood. *O quos modo dicunt vellem formam & speciem eius, vellem vestimenta ipsa, vellem calceamenta videre: hunc ipsum vides: ipsum tangis: ipsum comedis.* O how many doe say now a dayes, I woold faine see his forme & phisiognomie, behold thou seeste himselfe, thow dost touch himselfe, thow dost eate him, thow desirest to see his garments, but he deliuereth himselfe vnto thee, not that thow shouldest see him only, but touch him, and haue him within thee. Lett noe man therefore come neere, whose stomacke wambleth or riseth against it, nor anny that is cold

S. Chryf.
hom. 24.

cold of deuotion, but lett all such that approach herunto, be sturred vpp and feruentlie inflamed, for if the Iewes did eate their Paschale lambe with haste, standinge on their feete, with their shooes on, and holding their staues in their hands, how much more muste we watch and be diligent? for they were takinge their iourney from Egipte to Pallestine, and therfore they had on wayfaringe and pilgrimes apparell, but thow art goinge vpp from earth to heauen, wherfore thow muste watch and take good heede. Yf a Duke (saith he in that homilie) if the counsell it selfe, yea if he that wereth the crowne: come herunto vnworthilie, forbid him, keepe him backe, thie autoritie is greater then his. If soe be that a fountaine of most pure water were comitted to thie chardge to be kept cleane for thie flock, when thow shouldest see most stinckinge and filthie swine drawe nere, thow wouldest not suffer them. And now whereas a most holie fountaine, not of water but of blood and spiritt, is comitted vnto thee, if thow shalt see those men drawe neere which are most defiled with sinne, wilt thow not take indignation and forbid them? Thus farr S. Chrysostome, who most plainlie declareth Christs reall presence, not only in this homilie, but vpon the first Epistle of S. Paule to the Corinthians. And also moste euidentlie in his second homilie to the people of Antioch

*Chrysost.
hom 24.
1. Cor. 1.*

Antioch saying. What will yow say then if I shewe yow, that soe manny of vs as be partakers of the holie misteries doe receiue a thinge farr greater then that which Elias gaue, for Elias left vnto his discipule his Cloake, but the sonne of God ascendinge into heauen, leste with vs his flesh. And againe Elias wēt himselfe without his cloak, but Christe both leste his flesh with vs, and ascendeth hauinge with him the selfe same fleshe &c. By which the sacramentaries can not possible maintaine the blessed Sacramente to be a remembrance only of Christs flesh, if they will admitt this holy and learned doctors testimonie. For Elias leste a remembrance of himselfe alsoe, when he leste his cloake behind him. But herein standeth the force of this comparison, that Christ farr passeth Elias: & therefore saith S. Chrysostome, he did not only leaue a farr more excellent thinge vid. his owne flesh, but also tooke the same with him into heauen, which he leste behind him.

*Cyroll. li.
4. c. 13. in
Iohn.*

7. S. Cyrill that famous Bishoppe of Alexandria in Egipt, who for his great sanctitie and science was appointed president of the generall councell of Ephesus against Eutiches and Dioscorus *anno Domini 434.* doth agree with S. Chrysostome, who vpon S. Iohns ghospell in his 6. chapper hath these woordes. Then the Iewes fell at variance amoungest themselues sayinge. *Quo-*
modo

modo potest hic nobis carnem suam dare ad manducandum? How can this man giue vs his flesh to eate? The malicious and wicked minde whatsoeuer he vnderstandeth not, he reiecteth vpon pride, as vaine and false, nether will he giue place to anny other, or thincke any thinge true which is aboue his owne capacitie, and such wee shall finde the Iewes in this place: for whereas they hauinge nowe perceiued by those miraculous signes Christs diuine power, they should of right haue allowed that which he said, they cleene cōtrariwise saie; *how can this man giue vs his flesh?* They crie out blasphemously vpō God, not callinge to minde that with him nothinge is impolsible: for beinge as S. 1. Cor. 2. Paule saith, sensuall, and carnall, they could not vnderstand spirituall thinges, but this great misterie seemeth vnto the peeuishnes and folly. But let vs I beseeche yow take greate profit of other mens sinnes, and beleeuinge stedfastlie those misteries, let vs neuer vtter with our mouthes, or soe much as thincke with our harte, that same (how) for it is a Iewish word, and deserueth extreame punishment: And Nicodemus therefore whē he saied, how may these thinges be brought to passe, was answered accordinglie, arte thou a maister in Israell, and ignorant hereof? A little after in that place he saith. How was Moyles rodd turned into a serpente? how was his hand stroken with a leprosie,

Exod. 4.

Exod. 7.

*Exo. 14.**Exo. 15.**Exo. 17.**Iosue. 3.**Iosue. 6.**Cap. 14.
in Ioh.**Cyrrill lib.**4. c. 23.*

leprosie, in a momente restored againe to his former state? how the waters were turned into blood? how did their fore fathers escape through the middst of the sea, as though they had walked vpon the drie land? howe were the bitter waters changed sweete by the tree? howe fountaines of water did flowe oute of the stone? howe the running riuer of Iordan stooode still? There are innumerable thinges in which if thou aske how, thow must needes ouerthrowe the scripture, sett at naught the doctrine of the prophets, and Moyse owne writings, wherefore yee Iewes should haue beleueed Christ rather then like dronken folke cry out, how can this man giue vs his flesh: Thus farr S. Cyrill, and more at large in his 4. booke, alleadinge that of Isaias, for if yow beleuee not saith he, yow shall not vnderstand, First therfore they should haue fastned the rootes of faith in their minde, and afterwards aske those questions meete for men to aske.

8. And the said S. Cyrill in another place saith. Yee doe not vnwisely denie, that the flesh hath altogether power to quicken and giue life, for if yow aske the flesh alone by it selfe, it can nothinge at all quicken, as lacking that which should quicken it. But if yow will search the misterie of the Incarnation and will knowe him that dwelleth in flesh, although fleshe by it

by it selfe be able to doe nothinge, yet then yow will beleeeue that it is made able and powerfull to quicken, vnlesse yow will contend alsoe that the holy ghoaste hath noe power to quicken. For whereas flesh was ioyned with that word which quickeneth and giueth life therby, yt was made alsoe of power to quicken and giue life; and although therfore the nature of flesh as it is flesh, cannot quicken or giue life, yett it worketh that nowe, because it hath receiued the whole operation of the woord: for this bodie is not the bodie of S. Peter, nor S. Paule, nor of any such like, but the bodie of life it selfe, and of our Sauour Iesus *Coloss. 2.* Christ, in whome the fullnesse of the God head corporallie dwelleth and is able to doe this; for if honny whereas it is naturally sweete, maketh those thinges sweete, with which it is mingled, shall it not be verie foolish to thinke that the liuelie and quickinge nature of the woord, did not giue vnto that man in whome it dwelleth, power also to quicken and giue life? for which causes the flesh trulie of all other men doth not auaille or proffit in deede any thinge, but the flesh of Christe alone is able to giue lyfe and quicken, because the onlie Sonne of God dwelleth in it: But he calleth himselfe spiritt, because God is a spiritt: thus farre S. Cyrill.

9. By this yow may perceiue the false *1. Cor. 3.*
inter-

interpretation of the protestants vpon these woords. *The spirit is that which quickeneth the flesh auailerh nothinge*, by which woordes they saie that the reall presence of Christs flesh in the Sacrament can nothinge profit vs, and that the spirituall eatinge thereof by faith only, should be sufficient; for S. Cyrill teacheth plainly that by this woord he meant the God head which was vnited in one person with that flesh of his, & which gaue vnto it that power to quicken and giue life, which noe other mans flesh euer hadd. And the comon Schoole of all diuines doe affirme, that when; *Verbum caro factum est*: when the woord was become flesh, & when flesh was vnited vnto the woord: the flesh by the woord doth quicken, and giue life: and as S. Nazianzenus saith, that as Iron beinge putt to the fire doth burne, and performeth the operation and action of fire: soe the flesh beinge vnited vnto the woord, doth quicken, giue life, and worketh by the influence thereof; And as S. Thomas saith. *Quo intimius est aliquid cum principio influente, eo magis participat de eius influxu*. The more intimate and neerer a thinge is to its first influent cause, the more it receaues the influence & operation thereof. So the blessed flesh of Christ noe doubt, beinge ioyned and vnited vnto the principall cause of all causes, receaueth a moste liuely operation from the same.

10. S. Hillarie also that famous Bishop of Poitiers, in his 8. booke of the Trinitie against the Arrians, hath these woordes. *De veritate carnis & sanguinis non est relictus ambigendi locus, &c.* There is noe place lefte to doubte of the veritie of Christs flesh and blood, for by the confession of our Lord, and by our faith, it is verilie flesh, and verilie blood; and beinge eaten and dronke by vs, it bringeth to passe that wee are in Christe, and Christe in vs. Ys not this trewe? it seemeth verilie, not to be trewe to these incredulous people which deny Christe to be trewe God. S. Hillaries argument, was against the Arrian heretiques, who held that God the sonne was not one with God the father in substance, but only in will: to disproue which assertion, he alleadgeth a texte of scripture where Christe prayeth that wee all may be one with him, as he and his father are one, but wee (saith Sainct Hillarie) by receauinge of Christs trewe bodie and blood in the blessed Sacrament, are not vnited vnto him in will only, but also to his flesh and substance: wherefore it mustes needs followe, that Christ is vnited to his father by nature and substance of his God headd, and not by will only. which argument of his doth plainly declare, that the trueth of the reall preséce of Christ in the Eucharist, was then approued and receaued of all men, for otherwise he would neuer

Ioh. 17.

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 neuer haue conuincd them by that argu-
 ment; and vnlesse yow denie Christ to be
 God, yow can not denie him to be trulie &
 really in the blessed Sacrament. And he
 proceedeth further in that booke and saith,
 If the woord was truly made flesh, and if
 wee truly receaue the woord (beinge made
 flesh) in the meate of our Lorde, how shall
 he be thoughte not to abide naturally in vs,
 who both beinge borne man, tooke vnto
 him the nature of our flesh to the nature of
 eternitie vnder the Sacramēt of flesh, which
 is to be communicated of vs? for soe wee
 all are one, because both the father is in
 Christe, and Christe is in vs, for himselfe
 saith. *My flesh is verilie meate and my blood is*
verilie drinke, he that eateth my flesh and drin-
keth my blood, abideth in me and I in him. In a-
 nother place he saith expoundinge those
 wordes of S. Paule. *Accipite & bibite hic est*
sanguis meus &c. Take and drinke, this is
 my blood, this is my body, who shall dare
 hereafter to doubt of the trueth therof,
 sith he did certainly saie, this is my blood?
 who euer will affirme the contrarie or saie,
 it is not his blood? *nam specie panis dat no-*
bis corpus, & in specie vini dat nobis sanguinem
&c. for vnder the likenesse of bread he giues
 vnto vs his bodie, and in the likenesse of
 wyne he giues vs his blood, that when
 yow take it yow shall taste the bodie and
 blood of Christe beinge made pertaker of
 the

Sermone
 Catechese
 myslag. 4.
 1. Cor. 11.

the selfe same body & blood, soe wee beare
and carry with vs Christe in our bodies
when wee receaue his bodie and blood into
our intralls, and accordinge to Sainct Pe-
ter, are made pertakers of the diuine nature.
And a little after he saith. *Quamobrem non sic
hac attendas velim tanquam sit nudus & simplex
panis, nudū & simplex vinum. Corpus enim sunt
& sanguis Christi:* whertore I would not
haue yow to thinke of these thinges as they
were naked and simple bread, naked and
simple wyne, for they are the body & blood
of Christe, and though your senses do tell
you the contrarie, your faith shall confirme
and strenghten you, doe not iudge by thie
taste, when thie sure faith shall guide thee
from all doubte.

II. S. Augustine vppon these wordes. *Adorate scabellum pedum eius,* adore and wor-
shipp his foote stoole, because it is holie, *quia
in ipsa carne hic ambulauit &c.* Because he
walked here on earth in that verie same
flesh, and gaue vs the verie same flesh to
eate, for our saluation: and noe man eaterh
that flesh vnlesse first he adore and worshipp
it, it is found oute how such a foote stoole
of our Lord should be adored and worship-
ped, and that wee doe not only not sinne in
adoringe and worshipping it, but wee sinne
in not adoringe and not worshippinge the
same. Therefore when thow dost bowe
downe and prostrate thie selfe vnto any such
Y earth,

Aug. in
Psalm. 98.

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earth, doe not behould it as earth, but be-
hould that holie one whose footeftoole that
is which thou doest adore and worshipp, be-
cause for his sake thow dost adore & wor-
shipp it.

Aug. cont. 12. S. Ambrose that blessed Bisshopp of
Jul. Pela. Millane, of whome Sainct Augustine saith.
lib. 1. *Veneror vt patrem in Christo &c.* I reuerence
Amb. de him as a father, for he through the ghospell
ys qui mi- in Christe Iesu begott me, doth plainly
sterius ini- confirme this truethe, saying. *Ipse clamat*
cap. ult. *Dominus Iesus. Hoc est corpus meum &c.* Our
Lord Iesus himselfe crieth. This is my body,
before the benediction of those heauenly
woordes another kinde of nature is named:
after consecration the bodie is signified or
mentioned: he himselfe called it his blood,
before consecration, it is named an other
thinge after consecration, it is called blood.
And thow saidst therunto Amen, that is to
say it is trewe, let this inward minde con-
fesse that which thie mouth speaketh, and
let this affection thincke, that which thy
speech soundeth. And in that chapter he
saith. But perchaunce yow will saie, I see an
other thinge with myne eyes, how then
doe yow tell me that I receaue the bodie of
Christe? this then remaineth yet by vs to
be proued, how many examples therefore
doe wee vse to shewe that this is not that
which nature formed, but that which bene-
diction consecrated, And that the power of bene-

benediction is greater then the power of nature, for so much as nature it selfe is changed. Moyses held in his hand a rodd, he cast the same soorth and it was made a serpent. againe, he rooke vpp the serpent by the taile, and the same returned to the nature of the rodde: yow see then by the grace giuen to that prophett, that nature both in the rodd and serpent was twice changed; the riuers of Egypt rann with pure and cleane water, blood sodainlie brake out from the springes, and fountaines, there was drinke to be hadd out of the riuers, and at the prophetts prayers the blood of the riuers ceased, the nature of the water returned. All the rest of the holie fathers and doctors that liued before these, and such as came after, doe confirme with one vniforme consent this sacred doctrine.

13. S. Andrewe the apostle, as Aloysius Lipomanes a moste graue and learned author doth gather out of the approued authors, when he was to be crucified said these wordes. *Ego omnipotenti Deo &c.* I doe daylie sacrifice to the omnipotent God the vnspotted lambe, who beinge trulie sacrificed and his flesh also eaten of the people, remaineth both sounde and aliue. S. Ignatius which was discipule vnto S. Iohn the Euangeliste, writing against the heretiques Symonianus and Menandrianus who as they denied the Incarnation of Christe, soe

*Ignat. ep.
ad Smyr-
nenses.*

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they did alsoe denie the misterie of this
blessed Sacrament. *Sic, aut, Eucharistias &
oblaciones non admittunt, quod non consueantur
Eucharistiam esse carnem saluatoris &c.* Soe
they doe not admitt eucharistes, and obla-
tions, because they doe not confesse the
Euchariste to be the flesh of our Sauour,
which flesh did suffer for our offences,
which the Father accordinge to his benig-
nitie hath raised vpp: this place is cited by
Theodoretus. Tertulian also reprehending
wicked priests exclaymeth against them,
sayinge. *Semel Iudei Christo manus insulerunt
& vos &c.* The Iewes did offer violence vn-
to Christe, but so yow doe also violatt and
handle his bodye moste irreuerentlie, such
irreuerent handes should be cutt of &c. And
how should he saie these wordes, if he
should thincke that in the Eucharist should
be only the figure of Christs bodie? So
Orig. homil. 13. in Exod. expoundinge the 25.
of that booke, homil. 7. libr. numeri in caput
Matth. 26. Matth. vb; sic legimus homil. 7. Leuit.
homil. 9. in Leuit. concita. in cap. 15. Matth.
So Cyp. who suffred death Anno Domini 259.
sermone de lapsis. So Athanas. who is citted
of Theodoretus, Cyrillus, Hieroso. in his Cath-
echesis. 4. mistagogice, & in tota fere Cathecesi.
Greg. Nyss. in lib. de vita Moyssis, So S. Opta-
tus Millevitanus which did flourish in sanc-
titie and learninge in one tyme with S. Am-
brose. *Quid enim est tam sacrilegum?* what is
more

Theo.
dialog. 3.

Tertull.
lib. 2. ad
uxorem
& in libro
de Idola-
tria.

Theod. 2.
Dialog.

more detestable then to destroie and defile the alter on which sometimes yow haue offred your selues, in which the desires of the people and the members of Christe are carried? and a little after, what is the alter but the seat of the bodie and blood of Christe?

S. Naz. liuinge also in the same tyme, *absque* *Nazianz.
oratione
de Pascha.*
confusione & dubio &c. without confusion and doubt we eate his bodie and drinke his bloode.

14. S. Ephrem the familiar frinde of S. *S. Hieron.
in Catha-
logo scrip.*
Basill & of that authoritie that in the church after the scriptures his woorks were read as S. Hero. doth wittnesse, saith. *Quid scrutaris &c.* whie should yow searce the inscrutable thinges of God? if you curiously searce them, yow ought not to be accompted a faithfull christian, but a curious companion, be faithfull and innocent, be pertaker of the vnspotted body of oure Lord, and assured with a sounde faith that yow eate whole the lambe himselfe. S. Epiphanius which was a familier frinde of S. Athanasius, doth compare the heretiques that denie Christs bodie to be in the Sacramente, with Æsops dogge, who hauinge a peece of flesh in his lawes, passinge ouer a river and behoulding the shadowe thereof in the water, did let goe the trewe flesh, struinge by duckinge vnder the water to gett only the shadowe, and soe he had neither the one nor the other: soe the heretiques letts goe the trewe flesh

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of Christe, only for a figure, and soe they
haue neither benefitt by the one, nor by the
other. Sainct Gregorie, as Ioannes Diaconus
doth write, did proue by a miracle that was
don, that the bread was turned into Christe
fleshe. Damascen which liued in the tyme of
Leo the Imadge breaker, in the yeare of our
Lord God 740. saith. *Panis vinumque &c.*
Bread wyne and water by the inuocation of
the holy ghoste, are supernaturally turned
into the bodie and blood of Christe, and
they are not two, but one and the selfe same
thing; bread and wyne are not the figure of
the bodie and blood of Christe, God for-
bid, but it is the selfe same bodie of our Lord
deified. Vnto this agreeth Theophylactus
who liued in the yeare of our Lord 800.
laying. *hoc est corpus meum &c.* this is my bo-
die; he sheweth that the selfe same bodie is
bread which is sanctified vpon the alter, and
not answering a figure, for he did not saie
this is a figure, but this is my body.

Io. Diaco.
lib 2. vite
sanctis. q.

Theophil.
in cap.
Math. 26.

Vincent.
sermone
de institu-
tione Sa-
crament.
Eucharist.

15. In the life of most sacred diuines, I
I cannot forgett the worthie and holye
Saincte one of the best preachers that was
in the worlde since the Apostles tyme, I
meane Sainct Vincent Ferrer. who thus
writeth. *Deus à principio mundi voluit adorari
sub aliqua forma.* God from the beginnige
of the world would be adored vnder some
forme or visible figure, because God accor-
dinge to his substance or essence, cannot be
percei-

perceined or beholden of any. And soe the Patriarches as Adam, Abraham, and others, did behould him vnder an other forme, which was not God, and soe they adored not the forme, or figure, but God in the forme or figure. Afterwardes in the tyme of the prophetts amoungest whome Moyses was the first vnto whome God appeared in the forme of fire, in a burninge flame, and Moyses did not adore neither the fire nor the flame, but God in that figure. In *Exod. 19.* Exodus God gaue the lawe in Mont Sinai, and God disceded there in the forme of fire, and Moyses and the people did adore God, and not the fire, but in the forme of the fire. In another place he comaunded *Exod. 20.* Moyses to make the Arck both within and without gilded with gould, and soe all the Iewes did adore not the woode thereof or the gould, but God which would be adored vnder that forme: and soe (saith this Father) the Iewes doe scorne vs because wee adore God in the forme of bread. Soe in the booke of kinges when by gods comaundement Salomon made the Temple and the Arch soe secretly kepte in *Sancta Sanctorum* as none could behold it, God would be adored vnder the forme of a cloude: soe Salomon and all the people did adore not the cloude, but God vnder the cloude. Afterwardes God came vnder the shape of a man, vnder which shape he was also adored of

the faithfull, and so when he was to passe out of this world, he ordayned an other shape vnder which he should be adored, which is not the terrible fire, neither the Arck, or the cloude: but the bread which is better then all these formes, or figures, which giues life, because that the life of man principally consisteth in bread, and soe wee doe not adore the bread, neither that whitenesse which representeth the diuine puritie, neither the roundnes thereof which representeth the diuine eternitie, which hath neither beginninge nor ende, but God vnder the forme of bread, as he was honored of the faithfull before his passion, as of the Magi, of the Leper, of the Chananian, of the Hemorissa, of the blinde borne, and of many others, and after his passion beinge risen from death, he was honored of the Apostles and of the deuoute women, according to Sainct Mathewe. And now beinge glorified in heauen wee behoulde him also in the Eucharist, and although he discendes daylie therin, yett he forsakes not heauen, euen as the son giuing light to al the world forsakes not his owne ipheare, and the voice although it resoundeth in the eares of manny, yett it remaines with vs. And if the corruptible or transitorie word, or the created lighte, can doe this, much more the eternall word which was from the beginninge, the sunne of Iustice which

is Christe Iesus can doe more beinge nowe made flesh, and sufferinge for flesh, & came to feede flesh. And as Ioseph was adored in all Egypt becaule he preuented dearth by prouidinge corne: whie should not Christe be adored of the Church in this blessed Sacrament which gaue bread from heauen vnto vs in great aboundance? thus he.

Genes. 41.

16. Let vs therfore awake out of sleepe, I meane out of the drowisie and slumbering sleepe of sinne and heresie, & with Elias, to eate as the prophet Dauid saith of the bread of Angells, for wee haue a longe iourney in this persecution of the church, where already the dreadfull proclamations doe sound the alarum in all the corners of poore Irelād, wee ought therfore euerie one to awake and gett vpp oute of the quaike and pit of our former misdeamenors, and to prepare our selues with a cleane harte against the thundring threatnings of this bloody battaile. This is the counsell of S. Cyprian in the persecution of the faithfull, that euerie one prepare and dispose himselfe to receiue this blessed Sacrament. This was done in our dayes by the constant priests at Rochell, in those tragickall garboiles of the Hugonits, the cheefe of them beinge called the Abott of S. Bartholomew, and the towne beinge surprised by the instigation of one Northe, a minister sent thither by Caluine, for that purpose. And the poore Abbot

3. Reg. 19.

Serm. de
Euchar.

Abbot to fortifie the poore priests did vse vpon the sudden the woordes of consecration vpon comon bread, for that he durst not celebrate or reserue the holy hoasts, in *sacrario*, for feare they should be cast vnto the doggs, or otherwise be irreuerentlie handled, as those Hugonotts were accustomed to doe in other places of France, and gaue it vnto those constant Martirs to the number of 24. and euerie one of the beinge resolved rather to suffer any death, then to make shippwracke of their faith, were cast headlonge with a great stone about their neckes from the highe steeple that standeth ouer the keye. The kinges mother also, that constant Martyr, receiued this blessed Sacrament before her execution, which shee reserued in a sacred pix beinge secretly sent vnto her. Soe as euerie constant Martyr ought to applie to himselfe in his greatest extremitie, this soueraigne medicine, which is of greater force to animate and fortifie weake fainted harts, then all the amber greece in the world, and euerie vertuous Christian ought to saie with the Apostle.

In fide viuo filij Dei, I liue in the faith of the sonne of God, which loued me and yelded himselfe for me, and soe the same Apostle said in a other place, which loued his church and yealded himselfe for her, and for whose clensing and purifieng from sinne, and sanctifieng hir with grace as the said Apostle saith,

Galat. 2.

Ephes. 2.

saith,
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saith, *Factus est nobis instituta sanctificatio & redemptio*, he is sanctification and redemption leuing vnto vs continually a blessed Iewell which is his sacred flesh, to worke those wonderfull effects, which noe other flesh could euer bringe to passe, for God doth make an instrument of those thinges for our saluation by his grace, which otherwise were moſte offenſiue and hurtfull vnto vs. By the tree wee were made ſlaues, by the noble tree of the croſſe wee are made free. By the vniuerſall diluge of water the whole world was ouerthrowen, by the water of baptiſme, the ſame was reſtored. By a dreame, Ioleph was made a ſlaue and abuſed, by a dreame he was ſett free and aduaunced to the higheſt dignitie of Egypt. By a woman the whole ſtock of Adam fell, by a wooman the ſame was raiſed vpp againe. By meat the whole world ſuſſied death as it is written. *In quacunque die comederis ex ea &c.* Whatſoeuer houre you ſhall eat thereof you ſhall die the death, by meate the ſame obtained life, himſelfe pronouncing the ſame, *qui manducat hunc panem viuet in aeternum*, whoſoeuer ſhal eate this bread (which he plainly affirmeth to be his fleſhe) ſhall liue for euer: which fleſhe is the only remedie vnto Virgins, againſt the frailtie and raginge concupiſcence of fleſhly deſires, although matrimony after the fall of Adam was ſecondarily ordained againſt the furious paſſions therof beeing

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beinge a secundarie effecte of the same, yet
in the lawe of grace, when a sacred Virgin
brought forth a Virgin withoute the car-
nall operation of voluptuous sensualitie:
this virginall, immaculate, and vnspotted
flesh brings forth soe many millions of
Virgins, which haue bene and shalbe in his
church vnto the worldes ende, and because
you tast not of this flesh makinge it but a
bare figure, yow cannot liue either chaste
or continent, much lesse Virgins, for it is a
cheefe paradox in your doctrine, that noe
man can liue chaste.

Iohn 6.

17. Lastly, this is proued by the in-
fallible trueth of Christs promise, who
performed whatsoeuer he promised, but he
promised plainlie and euidentlie to giue his
trewe flesh truly, therefore he did performe
the same. The maior is knowen, vnlesse yow
will charge Christe with alie; The minor
is proued in the 6. chapter of S. Iohn. *The
bread that I shall giue is my fleshe for the life of
the world:* and loe he performed it when
he said. *Hoc est corpus meum.* And in that
place he saith. *Caro mea verè est cibus & sanguis
meus verè est potus,* and also he saith vnto the
Iewes, vnlesse yow eate of the flesh of the
sonn of man, yow shall not haue life in yow.
And when he said trulie, he did exclude fi-
guratiuely, for the one taketh awaie the
force of the other. But here perhaps an he-
retique will obiect, that if wee adore the
Eucha-

Eucharistefor beinge the bodie of Christe,
the people adoringe the same beinge not
consecrated, by the iniquitie of the prieste
should comitt idolatrie? Whereto I aunswere,
that as Laban causinge Lia to lie with Iacob
insteede of Rachell, was not any imputation
to the saide Iacob, he beinge ignorant the-
reof for that he thoughte her to be his pro-
per wyfe: soe it should not be idolatrie for
the people ignorantly adoringe Christe in
an hoaste not consecrated: euen as it is not
an offence before God, if one should reue-
rence a false brother, for a supposed or pre-
tended vertue, though otherwise he were
a dissembler, for he doth not honnor the
impietie of hypocrisie of the said dissembler,
but the religion and sanctitie that is thought
to be in him. Or as if a blinde man should
saie vnto S. Peter, *Iesu the sonne of David haue
mercie vpon me*, thincking him to be Christ,
should not comitt Idolatrie. Euen soe the
Church should not be deceiued or be con-
uincied of Idolatrie, if a wicked priest would
not consecrate through his malicious intent,
for the catholique faith holdeth it for an
assured beleefe, that Christe is not in anny
hoaste, but in that which is rightlie conse-
crated: nor euerie one lawfully regenerated
or with God reconciled, that is not lawfully
baptised, and orderlie and rightlierecon-
fided.

That

That there is a purgatorie, which is proued
as well by Scriptures, and auncient Fa-
thers, as also euen by the testimo-
nies of Protestant theſelues.

CHAPTER I.

1. **T**His is proued by reason, for if
you grant that God is merciful
and iust, as indeed he is, yow
must alsoe proue purgatorie.
For if a man doe liue most wickedlie all
his life without any remorse of conscience,
or any other pennaunce, and at his death
doth aske for mercy, I thinke yow will not
saye he shalbe condemned vnto the euerla-
stingepaines of hell, because he sought for
godes mercie, nor yet shall he enioye pre-
sentlie euerlasting blisse, for that God is
iust in punishinge the sinnes of wicked peo-
ple, for as S. Gregorie sayes, as the shadowe
doth followe the bodie, soe pennance and
paines doth followe sinne: but he shall not
haue euerlasting paines; therefore he must
be lyable to a temporall which was not in-
flicted vppon him in this life tyme, ther-
fore in some other place, which is pur-
gatorie.

2. Although God doth remitt sinne, *quan-
tum ad reatum culpa*, which is the guilt of
sinne,

sinne, yet he doth not remitt temporall paines, as may appeare by Dauid, who although his sinnes were remitted vnto him, yet he suffred temporall punishment, as likewise Ezechias, the Niniuites, and others, who notwithstandinge their sinnes were forgienen them, yet they suffred temporall paines and pennalties in this life, as the Israelits whose pennaunce was that they should not enter into the lande of promise.

S. August. tract. c. 24. in Iohn. saith *productior est pena quam culpa*; and therfore the church impoted pennaunce after the absolution as wee may see in Conc. Nyce. cap. 12. Laodic. c. 1. Dionys. Areop. de eccl. Hier. ca. 5. Tertull. lib. de pena qua nihil prodest de penitentia d. 3. Hieron. epist. ad Ocea. Amb. lib. 5. ca. 10. Orig. homil. 15. in Leuit. August. epist. 54. Bullenger

a great protestant doth acknowledge the old doctors of the Church to haue prayed for the dead. I knowe saith he that the great Doctors of the Churche S. Augustine as also S. Chrysostome, and other great and eminent doctors haue written of this matter; I knowe, saith he, that the fathers doe say that to pray for the dead is an apostolique tradition, alsoe that S. Aug. did say that to offer sacrifice for the dead, was obserued in the vniuersall Church. And Aerius was condemned for reprocuinge prayers for the dead, thus farre Bullenger. This Aerius for beinge refused of a Bishopricke, as S. Augustine

Bulleng.
decad. 4.
serm. 10.

Aug. ser.
32. de ver-
bis Apo-
stoli.

*Aug. 10. 6.
de heresi-
bus ad
quod vult;
Deum be-
ref. 53.
Musc. cap.
de oras.
pag. 515.
Zuing. 10.
1. Epiche-
resis ca-
minuse.
Caluinist.
li. 3. ca. 2.
tomo 5.
Conr. in
Tobiā c. 4
Vrba in
Baruch. 3.
Brent. in
apol. conf.
V^rissib.
cap. 5. de
bapt.
1. parte.*

*De locis
communi-
bus c. 19.*

gustine said, fell to Arianisme and repro-
ued prayers for the dead. Musculus also an-
other Protestant, doth testifie the same.
Zuinglius said, that the Apostles did vse the
same. Caluine saith, that this was vsed in
the church aboue 1300. yeares a goe: Also
Conradus Pellicanus the cheefe protestant
at Tigur, did alleadge, that Tobias did al-
lowe the auncient custome to sacrifice for
the dead. Vrbanus Regius another great
protestant saith, that Baruch the prophett
did praye for the dead. Brentius saith, that
the Christians would not haue praied for
the dead, if they had not bene instructed by
the preceptes of Christ and his Apostles.
The said Vrbanus which was the cheefe
instrument with Luther to sowe Luthera-
nisme in Sueth-land and in the Dukedome
of Lumburge, *à parte operum in formula cau-
te loquendi*, when the Apostle reproued the
Thessalonians for howlinge and crying
after the manner of Gêtiles for their dead,
he tooke not away, the care or memorie
for the dead, but confirmed the same. The
same Vrbanus affirmeth that Luther was of
this opinion sayinge, that it belongeth to
Christian pietie, that wee should commend
vnto Christe by deuout prayers, our Chri-
stian bretheren as it hath bene the custome
of the church allwayes, withall the doctors
and holie fathers thereof. The same Vrba-
nus further affirmeth in the place aboue
cited

cited, that wee ought not to depart from the practise and beleefe of the fathers here in, vnlesse wee will contradict the word of God.

3. This Protestant citeth many fathers also to confirme his doctrine as S. Nazianzenus in the funerall oration vnto Cesarius his brother, concerninge his mother, and Gregorie Nissenus, Chrysost. homil. 69. S. Ambrose of the death of Theodosius Emperor, the councell of Affricke *cap. 8. S. Aug. confess. lib. 19.* which praid for his mother, and in the booke *de ciuitate Dei: cap. 9. & in libro, de cura pro mortuis agenda cap. 4.* vid. in the booke which he did write for the care wee should haue for the dead: & in *lib. de haeresibus haeresis 53. & in lib. de cura pro mortuis habenda cap. 1.* he writes that a certaine heretique did giue out that wee ought not to praie for the dead. *Damasceus in sermone de ijs*, which departed this life in faith saith, that the Apostles and disciples of our sauour admonished vs, that in the dreadfull and liuinge Sacrament, wee should haue a speciall remembrance of the faithfull departed this life, and saith that this is the receaued and generall decree of the catholique church, and the obseruation and old custome of all christians, for the which are cited the bookes of the Machabees, *Dionysius Areopagita cap. vltimo ecclesiastica hierarchia.* S. Nazian. & S. Chrysostome S. Gregorie Nissen S. Athana:

*Idem locis
communi-
bus cap.
18 de pur-
gator.*

*Idem pri-
ma parte.*

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and S. Basill. The said Vrbanus also verie
earnestlie proued that the Apostles of Christ
taught the same, out of Tertulian, S. Atha-
nadius and S. Ambrose. He declared also that
Asia, and Muscouia doe praie for the dead.

*Purgato -
ry.*

*Jo. 1. cap
vls.*

*Aug. lib.
de cura
pro mor
tuis agēda*

4. It is also manifest that the Greekes
doe praie for the dead, by the confession of
the Greekes sent to the Lutherans of Ger-
manie, by Hieremie Patriarch of Constan-
tinople, *anno Domini 1579*. Did not Christ
praie his father for Lazarus that was dead?
Did not the widdowe of Naim praie vnto
Christ for her child that was dead, although
shee prayed for restoringe him vnto life, yet
much more, for remission of his sinnes?
doth not S. Iohn say. There is a sinne vnto
deathe, there is another sinne also not vnto
death? of these as Oecumenus saith vppon
that place. they which die in deadlie sinne,
for them I say lete noe man praie. S. Au-
gustine sayes, that the soule departes from
our bodies in one of these three degrees.
The first degree, is of those that departe per-
fect and good. The second of those that
are imperfect and impenitent, the third of
those that are in a meane betwixt both,
neither altogether good, nor altogether
badd. For the first wee neede not to praye,
of whome it is said. *Cum dederit dilectis suis
somnum ecce hereditas Domini &c.* when it
shall please God to giue the elect, reste and
quiettnes, behold they possesse their inhe-
ritance

ritance &c. I meane such as are hollie in
 deede, either holie by their deathe as Mar-
 tyres, or such as otherwise in their liues
 shewe both to God and man extraordi-
 nary holines and compleatt perfection,
 of them there are fewe in respect of
 those; *Qui ducunt in bonis dies suos, &*
in puncto ad infernum descendunt, that made
 themselues slaues vnto the apparent, but
 false shewe of worldlie, and transitorie
 goodes, and in a moment they doe goe
 downe into euerlastinge damnation. For
 the ioy of an Hypocritt is measured by an
 instant, for which people wee may not
 praie: for our sauour said they receaued
 their rewarde in this miserable life with the
 richman. But for the other in the thiud
 rancke wee praie as S. Dionis. Areopag.
 saies. *Diu. nus sacerdos pro mortuis orans, &c.*
 the diuine priest prayinge for the dead, he
 praied for such as liued holie, yet they ha-
 uing contracted some blemish by reason of
 their humaine infirmitie, are detained in
 purgatorie, and as S. Augustine layes, our
 suffrages proffits them that are in a meane
 betwixt good and badd, of which kinde
 of people S. Paule saith, *saluus tamen fiet, sed*
tamen per ignem, he shalbe saued, but yet
 through fire. Accordinge to which S. Cy-
 prian saith. *Aliud est missum non exire inde &c.*
 It is not all one beinge sent to prison neuer
 to depart thence vntill the last fardinge be

*Dyonisius
 Areop. c.
 7. eccles.
 hierar.*

*Aug. Enc.
 ca. 110.
 tom. 3.*

*1. Cor. 3.
 15.
 Cyp. Ep.
 52.*

praied, and to receaue presentlie the reward
offaith and vertue: it is not all one to be
purged and clenſed by the torments of a
longe fire, and to haue all his finnes what-
ſoeuer already refined & purged by ſufferāce.
And becauſe wee doe not knowe certainlie
the ſtate of euerie one that departs this life,
S. Auguſtine ſaith. *Pro mortuis ſiue altaris, ſiue*
orationum ſacrificijs ſolemniter ſupplicamus,
quamuis non pro quibus ſiunt omnibus proſint.
For the dead wee make our ſupplications,
alwell by the ſacrifice of the alter, as by our
prayers, althoughe euerie one receaues not
proffit thereby, but ſuch as when they li-
ued merited the ſame: but becauſe wee doe
not diſcerne what they be for whome wee
ought to offer the ſame, none ſuch as are re-
generated, may be omitted, vnto whome
this benefit may or ought to be due: for
it is better it ſhould be ſuperfluous vnto
them, that receaues noe proffit or harme
therby, then it ſhould be wanting vnto the
which may reape benefit by it.

Aug. lib.
de cura pro
mortuis
habenda.

Cyrrill Ca-
the miſt 5.
I. S. Ia.
coli liur-
gia.

Clemens
Romanus
lib. 6 cōſt.
apoſt cap.
30

5. But let vs further ſee what other
holie fathers ſay. S. Cyrill ſaith, let vs pray
for all that departed amoungeſt vs. S. Iames
ſaith. *Dominum oremus*, lett vs make our
prayers to our Lord, that our parents and
brethren which departed before vs, may reſt
in peace. Alſo S. Clement of Rome ſaith,
that the Deacon at Maſſe did praie for the
dead, S. Athanaſius ſaith. If the ſoules de-
parted

parted receaued noe benefit of the sacrifice of the bodie of Christ, it should not be vsed for the commemoration of the dead, *de varijs questionibus q. 39.* Tertulian also saith. *Oblationes pro defunctis, pro natalitijs annua die facimus.* Wee make oblations for the dead and, doe obserue their anniuersarie dayes. S. Iohn Damascen hath these woordes: the disciples and diuine Apostles of our Sauour haue ordained, that in the pure and trembling misteries which giue life, there should be memorie of the faithfull departed, which the Catholique Church euer obserued and will obserue vnto the end of the world. Paulinus affirmeth the same *Paulinus. epist. 31. lib. 3. cap. 34.* Gregor. Nyss. *oratione Cathechessi. c. 8.* Hier. Ioh. *cap. vlt. in fine.* Idem in Osee. *cap. 14.* Hier. in Matth. *ca. 3.* Amb. in Psal. 118. *ser. 3. ser. 20. in fine, id. in Luc. cap. 12.* Aug. in Enchi. *cap. 67.* Aug. *de ciuitate lib. 21. cap. 13. & sequentibus de Genes.* against the Manichees *lib. 21. cap. 20. lib. 8. quest. q. 1.* Homil. 16. and in other places. S. Cyprian. *li. 1. epist. 4.* Euseb. *lib. 4. de vita Constantini cap. 71.* Nicephorus *lib. 8. cap. 26.* Plat. in vita Sixti, S. Aug. *ser. 34. de verbis Apostol.* who boldly affirmed that it is not to be doubted, but that the dead are holpen by the prayers of the holie church by the healthfull sacrifice and almes that are giuen for the soules of the dead. And in another place he saith, wee ought not to omitt our suffrages, and prayers

Tert de
CoronaIoh Da-
masae fide
oratione.

Paulinus.

Aug. lib.
de cura
pro mor-
tuis,

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prayers for the dead.

Purgato
77.

6. Lastly the councell of Carthage doth
cōfirme this trueth whose wordes be these.
Pœnitentes qui attentè leges pœnitentia ex-
quuntur: such as are penitent for their sinnes
and performe the pennaunce that was en-
ioyned vnto them; if by chance they dye
either by sea or land, when as otherwise
wee cannot helpe them, lett vs remember
them in our prayers, and sacrifices. S. Au-
gustine praid for his Mother, sayinge: *Pro*
peccatis matris meae deprecor te exaudi me &c.
I beseech thee to pardon the sinnes of my
Mother by the cure of thy blessed woundes,
which hanged vppon the Crosse, & sittinge
at the right hand of God that thou make in-
tercession for vs. *Aug. Confess.* This is pro-
ued by Scripture. *Isa. 4. Malach. 3. Math. 12.*
1. Corinth. 3. Machab. 12. Psal. 76. Luc. 11. Da-
niel. 4. Philip. 4. Eccle. 4. 6. 2 Reg 28. Psal. 118.
Marc. 12. Apoc. 5. Math. 5. 1. Ioh. 5. Apoc. 5. 3. 13.
This is also proued by soe manny appar-
itions of the dead, made vnto those that
were liuinge in this world, desiringe them
to praye for them, of which S. Gregorie
makes mention in the 4. bookes of his Dia-
loges, and venerable Bede in his 5. booke
cap. 13. cap. 14. and 15. also in his fourth
booke. cap. 25.

Ecclesiast.
hist. gentis
Anglor.

Touchinge the Popes Authoritie, in relea-
sing of soules out of purgatorie.

CHAPTER II.

I. **T**He learned deuines doe teache,
that the Pope dothe, and law-
fully may applie, vnto the sou-
les departed by his keies, some
parte of the churches treasure which con-
sisteth of Christes satisfaction, and the sa-
tisfactions of other of his saincts, by which
they that are departed, as they haue neede,
may receaue benefitt: For the due vndersta-
ding whereof, there are two things; The
one is, a sentence of absolution definitiue,
pronounced vpon the person penitent; The
second is, the recompence of the dept of
sinne, remitted by the said absolution,
through the application of the churches
treasure, by the power of the officers keies:
none of these two ioyntlie can euer be ex-
ercised vpon any person not subiect, though
the one may. For absolution cannot proper-
lie be giuen nor be fruitfully receaued by any
man, not subiect to the geuers regiment.
But the application of the treasure, may by
the keies procure mercie for them, that be
in neede (*per modum suffragij*) so that, the
Popes doe not absolue any man departed
absolutly, but only offeringe in the person

*Indulgen-
ce.*

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of Christ to God the iudge of all, the death
of his owne sonne, withall the aboundant
price of his passion and grace, and the satisfac-
tion of his saints, for to procure mercie
and helpe for the faithfull soules, that are
in that distresse of the furnace of purgatory,
as the like is done with great pietie in many
other holy actions of religion, continuallie
practised in the church, for the mutuall helpe
one of another.

Ref. con.

Lu: b.

Col. 1.

2. Soe S. Paule saith. I reioice in suf-
feringe for yow, and doe accomplish those
things, that want of the passions of Christ
in my fleshe, for his bodie which is his
church: not that any thing was wantinge
to Christes passion or the merittes thereof,
for he sufficientlie satisfied the eternall fa-
ther, *de rigore iustitie*; in the rigor of iustice;
but that the afflictions and torments that the
saints doe suffer for the church, should be
added and ioyned vnto Christe his actions,
in his sufferance, and troubles, to encrease,
and augment the treasures of the church, to
be disposed and imparted to all the mem-
bers thereof, for allayinge and asswaginge
the dreadfull paines due vnto our sinnes: out
of which treasures and riches, soe many in-
dulgences are granted by the cheefe pastors
thereof. For this purpose the indulgences
nowe in the lawe of grace, were figured by
the iubily of the ould lawe; vnto which a-
greeth the glosse of S. Ambrose vppon that
place.

Genes. 25.

place. *Suppleo reliquias pressurarum Christi in carne mea, pro corpore eius quod est ecclesia.* I doe make vp the reliques and fragments that lacked of the p[er]sion, and torm[en]ts of Christ in my owne fleshe for the church. For as some doe abound in good workes and satisfactions (as S. Paule) who reckoneth vpp his afflictions and glorieth in them, and Iob who saith that his pennalties farr surmounted his sinnes, and our blessed ladie who neuer sinned, and yet suffred soe great dolours, soe other some doe want and are to be holpen by the aboundance of their fellowe members, which entercourse of spirituall offices and recompence of the wantes of the one parte, by the store of the other, is the ground of the indulgence which the church daylie dispenseth with great iustice and mercie, by their handes in whome Christ hath put the word of our reconfilemēt, to whom he hath committed the keies to keepe and vse, his sheepe to feede, his misteries and all his goods to dispence, his power to binde and loose, his comission to remitt and retaine, & the stewardship of his familie, to giue euery one their meat & sustenance in due season.

2. Corinth.

3. And where as heretiques saie, that the priests or others that giue this grace, may receaue noereward; I aunswere that the graces of God are not to be sould for monie, althoughe that poore priests that
serue

serue at the Alter accordinge to the scripture, must liue by the alter. S. Thomas saith

D. Thom.

Supple. 3.

p. q. 61.

artic. 10.

scip. q. ar.

1. q. 16.

ar. 3.

that indulgence may proffit one two manner of wayes. First principally and directly it profiteth him that receaues the indulgence vid. when he doth that, for the which indulgences are graunted: as when he visiteth the sepulcher of some Saincts. Secundarily and indirectly the indulgences doe proffit one, when for his sake one performed that which was the cause of grauntinge the indulgence. But if the forme of the indulgence be such as whosoever that will perfourme this or that, he that accomplisheth the same shall haue the indulgence, he cannot transfer the fruit of the indulgence vnto another, because he cannot applie the vniuersall intention of the church by which all comon and vniuersall suffrages are comunicated, and applied, but if the indulgence be of that sort, that whosoever doth this or that, ~~for~~ for his father, or any other that he thinckes good, that is detained in purgatorie, shall haue so much indulgence, such an indulgence is not onlie available for the liuinge, but also for the dead, for the church hath as much power to conferr and bestowe, the fruit of her comon suffrage vnto which, the indulgence doth relie, vpon the dead as vpon the liuing. thus far S. Thomas as aforesaid. And soe saint Augustine saith, that the suffrages doe proffit those that are in a meane betwixt

betwixt good, & badd, but such as S. Thom. saith are in purgatorie: for the paines of purgatorie are to supplie the satisfaction which was not fully accomplished in this life, and soe the worke of one may satisfie for another, whether he be dead or alieue, for as S. Gregorie saith, God doth change his sentence, but not his counsell as may appeare of the Niniuires, Achab, and Ezechias, against whome Godes sentence beinge giuen, was changed and reuoked by his mercie.

*Greg. lib.
moralium
c. 23.*

*Whether it be against the lawe of God, to forbid
Priestes to marrie: and whether vowes and
votaries are rather the inuention of men,
then the ordinance of God.*

CHAPTER III.

In Quinian aboute 1000. yeares agoe, alleadged S. Paule, as protestants doe now saying, that time should come, when men erringe in faith, should prohibit mariadage: by which doctrine many Nunnes at Rome (as S. Hierom against Iouinian and S. Aug. in his booke affirmeth) were mislead and brake their vowes, and rann headlonge vnto all turpitude of sensualitye. But this text of holie scripture, is expounded alwell by those fathers, as by others, that he meant of such as should say, that mariadage in his owne nature should be euill

1. Tim. 4.

*Aug. lib.
de harefib.*

*Terul. li.
Prescrip.
Chrys. 12.
in 1. Tim.
Irene. lib.*

Aug. be-
ref. 25. 40

Hiero c. 1.
con. 74.

Ionini

Ephs 5.

Ela. 1. ep.

27.

Ber. ferm.

60. in cāt.

euill as the old herericks laid, Tatian, Mar-
cian, Manicheus, with their disciples. Eu-
cratites, Patricians, Eubionites, Priscilianists,
and others. Yea the Church doth reuerence
matrimonie beinge one of her 7. Sacramēts,
more then protestantes, for they make noe
Sacrament thereof: and shee doth only for-
bidd breach of profession and violatinge of
a vowe made once to Christe.

2. Another place they alleadge against
the vowe of Chastitie, which is that of S.
Paule: *Melius est nubere quam vri*, it is better
to marrie then to burne, but this is spoken
of such as are free persons, and not of pro-
fessed persons, as all writers doe expound.
Soe Saint Gregorie saith, if they cannot
suffer the tempestuous waues of tenta-
tion without wreake of their saluation,
let them berake them to the porte of mar-
riage, for it is written, *Melius est nubere quam
vri*, it is better to marry then to burne. S.
Ambrose vpon this place hath these woor-
des. *Vri est desiderijs agi & vinci, ne vincamur
autem in nostra potestate est per Dei gratiam*: to
burne is to be vexed with concupiscence,
but that wee may not be ouercome, is in
our owne power, by Godes grace. But
this is noe new practise of malignāt hereti-
ques, to maintaine detestable luxurie, vnder
the coller of lawfull matrimonie. For as
Eusebius saith of the heretick Cerinthus,
because he was giuen to the bellye and sen-
suali-

sualitie, he framed and coined scripture accordinge to his vitious fancie. The said Iovinian saith. *Raro ieiunate, crebrius nubite*: fast seldome, marrie often. He and Vigilantius said, that there was noe difference betwixt virginitie and marriadge. Iulian the Apostate setteth downe by lawe, as our Apostates set forth by preachinge, the rauishing of virgins, the deflouringe of sacred Nuunes, the breaking of vowes made vnto God, the compellinge of votaries dedicated to his sacred seruice, to forsake and leaue of what they haue solemnly promised, and firmlie purpoled.

3. But S. Mathewe saith, that the Apostles forsooke all and followed Christ, yet our newe gospellers forsooke Christ and tooke the word only vpon these wordes. *Melius est nubere quam vri*, better it is to marrie then to burne. I would they would vse S. Paule his medecine against their burninge concupiscence. *Castigo corpus meum &c.* I chastice my bodie and I reduce my flesh in the seruitude of the spiritt, least that preachinge pennaunce vnto others, I should become reprobate my selfe. Dauid also did vse the same, when he said: *Operiam in ieiunio animam meam, & posui vestimentum meum cilicium*. I couer my soule with fastinge and my bodie with a heare cloathe: doe you but so, and yow shall haue godes grace to resiste all the occasions of the world, temptatiōs of

1. Cor. 9.

Psal. 68.

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of the deuill, and alurementes of the flesh
as S. Paule had, vnto whome God said,

2. Cor. 12. *Sufficit tibi gratia mea*, it sufficeth to haue
my grace, God is faithfull who will not
suffer vs to be tempted aboue our strenght;
for as Christ saith, the kingdome of heauen
suffereth violence, and none can gett it, but
by force: *nemo coronabitur &c.* none shalbe
crowned vnlesse he shall fight lawfully;
Therefore S. Gregorie saith. *Fortitudo iusto-*
rum est carnem vincere &c. The fortitude of
the iust, is to master his fleshe, to resiste
the appetites of his proper will, to extin-
guish and despise the delights of this life.
I would they had taken example by the ser-
pent, who to cast off her old skin fasterh
three dayes, and then doth wreast her
bodie through a narrowe hoale, and soe
doth cast away the old rugged and withered
skinne, and a newe presentlie doth growe,
and so S. Paule bids vs to doe the like when
he saith. *Induite nouum hominem*; put on the
new man which was created accodinge to
Godes Image in iustice and sanctitie of life;
for he said in another place that our sanctifi-
cation is the will of God, that we should
abstaine from fornication, and that by the
narrowe way of pennaunce wee must enter
into life. And then might you saie with the
said Apostle. *Omnia possum in eo qui me confor-*
tat. I can doe all thinges in him that doth
strengthen me; whosoever destroieth the
temple

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Moite
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temple of our Lord, God will destroye him. Moyses spake vnto the Leuiticall priests, be you holy, because your Lord God is holy; be you cleane that carrie the vessells of our Lorde.

4. Now the continencie of priestes is plainlie proued by the lawe of God. *Qui sine vxore est sollicitus quomodo placeat Deo*, he that ~~marrieth~~ hath a wife is carefull how to please her, and soe he is deuied. S. Paule saith, It is good for a man not to touch a woman. Our Sauour saith, there are Eunuches which gelde themselues for the kingdome of heauen. Wherefore it is good to be sole and single wherby one may with greater libertie pray vnto God, administer the Sacraments, and be more liberall to the poore. For S. Paule willeth a Priest to keepe hospitalitie, but his wife and children would not suffer him that is weded to performe the same. S. Paule biddeth Timothy to keepe himselfe chaste, but the wife will laie. *Redde debitum*, render coniugall debt. Saint Paule forbiddeth widdowes to marrie, that haue vowed chastitie. *Vouete & reddite*, vowe vnto God, and performe the same saith the prophett. The priestes of the old lawe notwithstandinge that for speciall causes they might marrie, for that priesthoode went then by succession, and not by election, as ours doth, yet duringe the ryme of their office in the temple, they were separated both from

Cor. 7.

1. Cor. 8.

1. Cor. 7.

1. Timoth.

1. Cor. 7.

Psal. 75.

1. Para.

24.

*Luc. 1.**Exod. 11.**1. Reg. 21**Aug. ser.**37 ad fra-**res.*

from wife and all their familie. It is written
 that it was not lawfull for the Iewes to eate
 anny parte of the Pascall lambe, vnlesse they
 had their loynes girded vid. vnlesse they li-
 ued chastlye. Abimelech would not give
 the bread of proposition to Dauid, before
 he tould him that both he and his compa-
 nie did not latelie touch their wiues, saying.
 If they be cleane from woomen lett them
 eate: wherupon S. Hierom vppon the first
 Chapter of saint Paule to Titus did alleadge
 that place sayinge. *Tantum interest &c.* There
 is so much difference betwene the loaues of
 proposition and the bodie of Christe as bet-
 wixt the shaddowe and the bodie. 5. Who
 knoweth not that S. Paule counseled euen
 the married men of the riotous Towne of
 Corinthe, to abstaine from the vse of mar-
 riadge a certaine tyme for prayer sake? much
 more the priests should allwayes abstaine,
 because they are bound allwayes to praie
 for the people, as S. Ambrose saith. And S.
 Ierom saith, if the laytie ought not to praie
 vnlesse he abstaine from the dutie of wed-
 locke, the priest that must allwayes
 offer sacrifice and praie must allwayes
 also abstaine &c. And S. Basil saith, that the
 chaste and sole life, is like to God himselfe.

5. But the Protestant Apostates, do
 colour the satisfaction of their carnall lusts
 with S. Pauls wordes, sayinge. That a
 Bishopp must be the husband of one wife.

Wherto

Wherto I aunswere, that when the Apostle would haue all priestes chaste, as was S. Timotheus, Titus, Euodius, and saint Clement, and although in those dayes the profelsion of virginie, & chastitie begon, soe as there were but fewe Virgins, yet the Apostle would haue that such as should be chosen Bishoppes, should be either of those that were but once married, or who after his wiues death, was at libertie, or by consent of both man and wife, both of them liued chaste, as I haue knowen many laymen to haue don the like. And this was the mynd of the Apostle as the protestants themselues cannot denye. And so S. Hierom saith. *Cōfiteris non posse esse Episcopum qui episcopatu f-*
lius facit; you confesse (saith he) that he cannot be a Bishopp which begertes children in his bishopricke, otherwise, he shall not be accounted a married man but an aduouterer; soe the Apostle did reach and all aniquitie: thus farr, S. Hierom and S. Epiph. 17. ad perago. The said S. Hierom writeth that the Apostles were single, or els vsed not there wiues which they before married. *Sanctum sacerdotium,* saith saint Hierom the holie priest-hoode proceeded of Virgins, if not of virgines, yet of such as lead a solitarie life, if virgines could not be had yet such should refraine from their wiues, or ells those that were widdowes beinge neuer married but, once, and soe it was obserued in Affricke,

Hier. ad
Iou.

S. Hieron.
epist. 10.

Hier. con-
tra Iou.
lib. 1 c. 19
Conc. Carth.
1. cap. 2.

370 Lib. VI. The Theater of Catholick
 Italie, Fance, Spaine Greece & Asia in Egypt,
 & in al the east as may appeare by Concilium.
 Eliberti: ca. 33. Epiph. in canpen. & in heres. 59.
 contra Catharos Hiero. contra vigil. cap. 1. Bi-
 bliander in pres. Epistolarũ Zuingi. & Oecolamp.
 Caluine also hath these woordes. *Fateor ab
 vltima memoria hoc fuisse obseruatum*, I confesse
 that was obserued from the beginnige,
 that they tied themselues by a vowe of con-
 tinēcie, who dedicated themselues to godes
 seruice, and this was obserued in the old
 tyme. Peter martyr, another protestāt saith,
 that in the tyme of S. Clement of Alexan-
 dria, which was next vnto the tymes of
 the Apostles, that people professed chastitie
 and vowed continencie. Madeburgenſes and
 Beza, in *prefatione noui testamenti principi co-
 densi*, do wittnesse thus much.

6. Lastlie, the only cause why the pro-
 testantes would haue priests to marryis,
 because they thincke that it is impossible
 for them to liue chaste, and that wedlocke
 should be a remedie against luste, but filthie
 raginge concupiscence is not taken awaie
 or anny thinge abated, by the operation and
 execution thereof, but rather by his con-
 trarie vertue, as may appeare, by a certaine
 apostate Priest, who fallinge vnto Luthera-
 nisme obtained the encombencie of a parish
 church in Germanie and married a wyfe,
 whom within a litle after he murdered, for
 that his filthie luste was not satisfied therby,
 and

*Cal. lib. 4.
 insis. c. 13*

*Martyr
 de votis
 pag. 490.*

*Magdeb.
 hist. Cent. 5
 cap. 4.*

and that soe he might be more free to purchase another; but the murther being knowē and beinge demaunded what was the reason that he comitted such a wicked acte, he answered that the disordered appetites of luste amoungest the ghospellers, are not restrained by one wooman as yow may see by experience, that one vice is not taken away or restrained by another vice, but rather by his contrarie vertue. I would these ministers had vsed those meanes to bridle their filthie luste and ouercome the furious passion of fleshly pleasures as S. Paule and other holy Saincts did sayinge. *Castigo corpus meum & in seruitutem redigo carnem meam*; I chastice my bodie and I reduce my flesh into the seruitude of the spirite, or as Christe coulselled to geilde themselues for the kingdom of heauen, but forasmuch as they embrace the wicked doctrine of Caluine, that it is a sinne for a man not to sinne, and in another place, that to restraine any desire that comes vnto a man, is to resist God and to sinne, for that God is the efficient cause of all euill woorks, this mortification and punishinge of the flesh cannot sounde well in their eares, whose doctrine & life is repugnant to mortification, religion, discipline, & all woorks of pennaunce.

*Cal. lib. 1.
instit. cap.
18.*

*Whether wee ought to confesse our sinnes
to priests, and whether that priests cannot
remitt or for giue them.*

CHAPTER IV.



He opinion of protestants is dis-
proued by learned S. Augustine
layinge. Let no man make doubt
of the priestes right in remission
of sinnes, seinge the holie ghoast is purpo-
sely giuen them to doe thesame: it is not
absurde saith S. Cyrill lib. 52. that they for-
giue sinnes which haue the holie ghoaste,
for when they remitt and retaine, the holy
ghoast remitteth and retaineth in them: the
which they doe two wayes: first in bap-
tisme: and after wardes in pennaunce. I doe
not wonder, when Sathan by his members,
labours to destroe all religion, that he
should goe about also to abolish the chee-
fest pillar therof which is this Sacrament of
confession, instituted by our Sauour for
the cheefest consolation of our troubled
soules. For when the Apostles were gathe-
red together in one place after Christs resur-
rectiō he said vnto thé. All power in heauen
and earthe is giuen vnto me, as my father
did send me, soe I send yow, he breathed
vppon them, and he saied vnto them, re-
ceau

*Cyvil lib.
52. c. 56.
in Ioan.*

ceauē yow the holie ghoaste, whose sinnes you shall forgiue, they are forgiuen them: and whose you shall retaine, they are retained. And when our Lord gaue power and authoritie to priests to remitt and retaine sinnes, it is manifest that he made them iudges of our soules, as may appeare when Lazarus was raised from death to life, and beinge tied hand and foote in the graue, he said to his Apostles, loose him and let him goe. S. Cyrill and S. Augustine applie this to the Apostles and the priests authoritie of absoluinge sinners, affirming Christ to receaue none into the churche but by the priests ministrie: and soe he comaunded the lepers to shewe themselues to the priests, and to submitt themselues vnto their iudgment.

Ioh. 11.
Cyril li 7
cap. ult.
Aug. trac.
49. in Io-
annem.
Luc 17.
Aug. de
vera &
falsa pe-
nit c. 19.
& Jer. 8.
de verbis
Domini.

2 This is declared also by the actes of many of them that beleued and came confessinge and declaringe their deeds: also by S. Marcke when all the countrie of Iurie went vnto S. Iohn confessinge their sinnes which was not don by a generall confession but by a perticuler confession of them. S. Iames also doth proue the same saying. Is any man sicke amounge you, let him bringe in the priestes of the church, and if he be in sinnes they shalbe forgiuen him. Your owne comunions booke hath the plaine wordes of absolution, the wordes be these. Our Lord Iesus which hath left power to his

Act. 19.
Marci. 1.

church to absolue all sinners which trulie repent and beleue in him, of his great mercie forgiue thee thine offences, and by his authoritie comitted vnto me, I absolue thee from all thy sinnes In the name of the father the sonne and the holy Ghost. S. Aug. saith. Some thinckes that it is enough for them to confesse their sinnes only vnto God which knowes the secreattes of euerie ones harte, because either for shame or for some other cause, they would not vnfold their offences vnto the priestes, vnto whome God haue giuen sufficient authoritie to discern betwixt leper and leper, but I would not haue yow be deceaued or confounded, for confelsinge thy sinnes before the viccar of our Lord. The same he confirmed further saying, Let no man say I confesse before God secreatlíe, God knowes my harte, who will pardone me, if that be soe, saith he, in vaine it is said: whose sinnes soeuer yow forgiue they shalbe forgiuen, in vaine also the keies of the kingdome of heauen are giuen to the church. S. Ambrose also refellinge the heresie of the Nouatians, which taught that God neuer gaue power to any to remit sinnes saith. God bid vs to obey his ministers, and by doinge soe wee honour God &c.

3. This is also proued by S. Chrysostome who said that trewe pennaunce dorth cause a poore sinner to suffer all thinges willinglie: in his harte, perfect contrition,

in

Aug. lib.
2. de visitatione
infirmorum
cap. 4. &
lib. 1. c. 2

Aug. lib.
50. homil
49.

Amb. li. 1.
de penitentia
cap. 2.

Chrysost.
homil 29.
ad populum.

in his mouthe confession, in his workes all humanitie: for, saith he, this is a most fructfull pennaunce, for by what meanes wee haue offended God, by that meanes also wee should be reconciled vnto him vid. by our harte by contrition, by our mouthe by confession, by our acte throughe satisfaction. Holy councells also as the councill of Florence, haue determined this truth, and all the fathers of the church as, *S. Cyprian Epistola 10. Epistola 15. Epistola 1. 62. cap. 52. Hugo aduersus Luciferanos Cyp. lib. de lapsis 15. Orig. in leuit homil. 2. & psal. 32 Aug. Epistola 54. Socrates lib. 5. cap. 19. Zozo. lib. 7.*

4. Againe, by takinge away from the christians the only bridle (which is this sacramentall confession) that should curbe and restraine them from their wickednes, they giue occasiō that they runn headlong to all dissoluition & wanton exercise; which the protestantes of Germanie perceauing by experience to be true, they requested the Emperour Charles the 5. being then at Norimberge, that by his imperiall authoritie he would cause cōfession againe to be brought in: wherat Sotus a learned diuine beinge with the Emperour, did aunswere laughing, and said: if by the lawe of God, men are not bound to vnfold their sinnes to a prieste, nor by that lawe the priest can absolue, as they said, how can they be compelled therunto by the precept of man, for by hu-

*in 4. d. 18.
q. 1. ar. 1.*


376 Lib. VI. *The Theater of Catholick*
maine precept noe man will reueale his se-
creat finnes to any man?

5. Pacianus answereth the heretiques
that say God only remitteth finnes. *Sed &*
quod per sacerdotes suos facit, ipsius potestas est:
and a little after he saith, that as not only
the Apostles doe baptize but also their suc-
cessors, soe not only they remitt finnes but
also their successors. *Paulinus in visa Ambro.*
S. Ambrole hearinge confessions, wept as
the penitentes confessed their finnes, and by
weepinge moued them to contrition. Ter-
tulan tells, how the christians in his time
kneeled to the priests for remission. *S. Hieronimus epist. ad Heliodorum.* God forbid that
that I should speake ill of priests who suc-
ceedinge to the Apostles, by their holy
mouth, doe make the body of Christe, by
whome wee also are christians, who hauing
the keies of the kingdome of heauen, doe
in some sorte iudge vs before the day of iud-
gment. *Vict. 2. pers. Vand.* recounteth how
whē the priests were banished by the Arriās
the catholique people cried out most la-
mentably, to whome doe yow leaue vs mi-
serable, whiles you goe to your crownea?
who shall baptize these little ones, with the
fountaines of euerlastinge water? who shall
giue vs the giift of pennaunce and free vs
from the boundes of sinne by the indulgence
of reconciliation? because to yow it is said.
Whatsoever yow shall loose vpon earth
shall

shall be loosed in heauen. Our Sauour gave to his Apostles & consequentlie to S. Peter power to remitte sinnes, whose sinnes yow forgiue &c. and seinge the Pope is the lawfull successor of S. Peter, it followeth that he succeded to him in his authoritie. And although the heretiques doe aunswere that this power was giuen them by baptisme and preachinge, yet it sufficeth not, because this pouer was giuen them in distinct places from the place alleadged, to witt in the last place of S. Mathewe, and S. Marcke, his ghospell: and although by baptisme & preachinge the Prieste in some sorte remitteth sinnes, yet he cannot remitt the sinnes comitted after baptisme, which cannot be reiterated, and neither by baptisme or preachinge can he be said to retaine sinnes.

Whether fastinge from one sorte of meate, more then from another, or for to vse any obseruation therein, be superstitious accordinge as protestants doe affirme.

CHAPTER V.

I.  Erius the heretique, as S. Augustine and S. Epiphanius, defended this doctrine against the catholique church, as Luther and his followers doe now a daies, for that, say they, they would not submit themsel-

*Aug lib.
de heres.
cap. 33.
Epiph. heres.*

ues

*Mat. 15.**Mar. 7.**Aug. lib.
de morib.
Ecc. Cath.
cap. 33.**Genes. 3.
Chrys. ho-
mil. 12. in.
1. Timoth.*

ues to any thinge that the church coman-
ded. They alleadge scriptures for them-
selues, as the wordes of our Sauour, not
that which entreth into the mouth defileth
a man &c. Also they alleadge for them-
selues for breakinge of fasts the 14 chapter of
S. Paule: also S. Paule to Timothy. In the
last tymes men shall departe from the faith,
attendinge to spiritts of error and doctrine
of deuills, speakinge lies in hipocrisie, for-
biddinge to marrie and abstaine from mea-
tes which God created &c. To all which I
aunswere with S. Augustine, that catholi-
ques doe not abstaine from certaine meates,
for that they esteeme any meat vncleane,
either by creation, or by iudaicall obserua-
tion, but they abstaine for chastisinge of
their concupiscence. It is sinne only which
properly defileth man, and meates of them-
selues or of their owne nature doe not de-
file, but by accident they make a man to
sinne, as the disobedience of Gods comaun-
dements, or of our superiors who forbidd
some meates for certaine times and causes,
is a sinne: as the apple which our first pa-
rents did eate, though of it selfe it did not
defile them, yet beinge eaten against the
precept, it did defile, for neither flesh nor
fish of it selfe doth defile, but the breach of
the churches precept is it which defileth.
And as for S. Paule, he speaketh as S.
Chrysostome said, of the Manichees, Eucra-
tites

tites and Marcionistes, and S. Ambrose addeth vppon this place the Patritions: also S. Epiphanius, S. Hierom S. Augustine and generally all antiquitie affirme the same, both of them, and also of the heretiques called Apostolici, Ebionites and the like, whose heresie about marriage was, that to vse the act of matrimonie was of Sathan.

*Epiph. her. 45. 26.
61. Hier. contra Io. uin. cap. Aug. heres. 25.*

2. Touching the prohibition of meates, or vse of certaine creatures, made to be eaten, there were many opinions, the first was of Philosophers, Pithagoras, Empedocles, Apollinaris, Porphyrius and others, who condemned the vse of meates, as of beastes, for that they thought that al beastes had reasonable soules, and that they passed from bodie to bodie. The second was of heretiques which condemned the vse of these meates, for that they said they were created of the diuill, and not of God, as Marcion, Tatian, and Manichees: against whome S. Paule his meaninge is to be construed in the said place of Timothy, as it is declared in the Canons of the Apostles, and in the councells of Ancira, Gangrensis, the first of Toledo, and Braga, as also by Epiph. The third opinion touchinge prohibition of meates was, of certaine christians in the beginninge of the churche, and after the publishinge of the ghospell, who thought that christians were bound to abstaine from such meates as were prohibited by the old lawe,

1. Tim. 4.

*Epiph. her. 42.
47.*

lawe, of which opinion S. Paule speakes in the 14. chapter to the Romaines, which he disproues aswell there, as in the Actes of the Apostles. Soe that by these places of scripture misapplied, they goe about to abolish all fastinge, which our Saujour and all holic people as many as euer were in this world did obserue, and begon and finished their heroicall workes withall: for our Saujour fasted 40. dayes, S. Iohn did abstaine from all delicate meates and drinckes, the Recabites and Nazarets are comended in holy scripture for their fastinge, also the Niniuites for their fastinge were pardoned, S. Iohns disciples fasted, and Christ said to his disciples, that they should obserue the same after his departure from them.

*Mat 3. 11**Mat. 1.**Num 6.**Iere. 35.**14.**Iona 3.**Mat. 9. 14**Aug. li. 5.**contra**Faustum**cap. 5.**Theod. in**Episto. di-**minorum**decretorū**c. de abst.*

3. Now the difference of the fast of the church of God, and of heretiques, Saint Augustine declareth and Theodoretus, also S. Bernard, *supra Cant. ser. 66. Epipha. in lib. de compend. doctrine catholica*, for he saith that in the church there was great difference of fastinge, accordinge either to the vowe or mortification of euerie one: some fasted from all kinde of flesh, some fasted from eggs and all white meates, some from any thing that should be sodd and from all kinde of fruites, for before the flood noe wine was droncken; noe flesh was eaten. And all the poore people either in the old lawe or in the lawe of grace, did obserue this faste. Moises and

and Elias fasted 40. dayes ether of them. Samuell was comaunded he should drinke noe wine. All the priestes that were imployed in the misteries of the church, were forbidden to drinke any wine, or any thinge else that should distemper them. Iudith, Hester, Daniell, and the Machabees, by their fastinge haue atcheeued and perfourmed those worthie exploites which are registred in holie scriptures. Againe wee are bid by Ioell to turne to God by fastinge. David said that he couered his soule with fastinge. The iustification of a christian in this life as S. Augustine saith, is fastinge, prayers and almesdeedes: and therefore the catholique church, as she ordained certaine times of prayers, soe shee ordained certaine dayes and certaine tymes of fastinge, not without significant misteries correspondent to euery time.

Ioel. 1.
Psal. 68.

Aug. in
Psal. 42.

4. Also she hath made a prohibition of certaine meates to tame the wantones and exorbitant luste of our fleshly inclinations, disposing and impelling the spirit to yeld vnto her consent, aswell by the suggestion of Sathan, as her owne delectation, and so to make our poore soule which otherwise ought to be the harbenger to intertaine the inspiration of the holy ghost, to receaue the suggestion of the diuill, & her filthy delectation, she I say hath prohibited certaine meates, therby to deliuer the spirit from the sting

Aug. cont.
Fanst,
Manich.
Psal. 34.

2. Cor. 6.
Gal. 5.

Matt. 9.
Luc 5.
AE. 13.

Matt. 7.

Daniel, 9

stinge of the filthie motions of concupiscence and sensualitie, and to humble the same vnto the lawe of God and rule of reason. S. Augustine saith, the church doth with great reason abstaine from certaine meates certaine tymes, as Dauid, *cum mihi molesti essent &c.* when those carnall motions did vexe me, I did weare haire cloathe and did humble my soule with fastinge. S. Paule when he was arratched with these carnall motions, he praied vnto God three tymes, he chastised his bodie, and yet he was the elected vessell of God. And in another place he said; let vs exhibit our selues as the ministers of God in watchinges, fastinges and chasticements, for such saith he as are the members of Christ, they crucifie the flesh with the vices and concupiscence thereof: our Sauour also said, that notwithstanding the Apostles should be replenished with the holie ghaste, yet they should fast. He said also that certaine diuills are so terrible to offend, and soe dreadfull to tempte vs, that they cannot be ouercome but by fastinge and praier, and therefore the Angell said vnto Tobias, that praier with fastinge is good, and Daniell by fastinge did prophesie soe many things to come of the militant church.

5. He is a bad patiēt that doth not abstaine from certaine meates certaine times, accordinge to the rule and prescripte order of his
his

his corporall phisition, concerninge, his bodilie disease: and is not he a bad christian that doth not obey the comaundemēt of the church & his ghostlie phisition touchinge the spirituall sicknesse of the soule? and yet such is the protestant who is foe fleshlie giuen, that he would not abstaine his carnall appetites from flesh vpon good friday. A certaine Irishman beinge sent ouer by the Lord deputie of Ireland, to a great noble man in England with grehounds, the said noble man hauinge asked of him what meate those grehounds were wont to eate, and the man hauing told him certaine distinctions of meate, the noble man said, that by that obseruation of diett, they were papists doggs; the Irishman said, they were as good protestants doggs as any were in all Ingland, for said he, they will not refraine from any flesh vppon good fridaie. Wherein these heretiques imitate Aerius, who would not haue the christians to obserue any time of fastinge, as S. Epiphanius said, and therefore by him and others condemned for an heretique, as also Iouinian for that occasion, was condemned for an heretique by S. Hierome.

*Amb. lib.
de Helici
& ieiun.
Cyp. de
ieiun. &
sentat.
Hier. li. 1.*

6. But wee ought not to transgresse the the bondes and decrees of our auncestors and elders, therfore wee ought not to followe Luther, who said he would not faste because as he said the Pope biddeth the same.

But

Hieron.
Epip. de
consecrat.
dub. 5.
Can. 68.
19.
Mogunt.
cap. 35.
Tollet. 8.
cap. 9.

Leel. 2.

S. Athan.
lib ad
Virgines
postinitiu.

But it is the discipline and custome of the vniuersall church to fast the lent, the aduents, the eues of the Apostles, and fridaies and Saterdaies, and this from the begining. So the Canons of the Apostles doe reach, and holie counsell as Gangrense, Mogunt. and the counsell of Tollet, which excommunicated all such as would despise the ecclesiasticall constitutions touchinge fasting, or that without ineuitable necessitie should eate flesh in lent time: the prophet confirming the same, *solemnize and institute a fast*, wherein the christians ought to obey & beleue the church according to the saying of S. Athanasius, who hath thies wordes. If anny will come and say vnto yow, doe not fast often, least yow should be more feble and weake, doe not beleue them nor harcken vnto them, for the enemie of mankinde doth make an instrument of them to whisper and suggest thies thinges, remeber that which is written, when the 3. children, Daniell and other were brought in captiuitie by Nabuchodonosor kinge of Babilon, it was comaunded that they should eate of the meate that was prepared for the kinges bord, and that they should drincke of his wyne, Daniell and the other 3. boies, would not be polluted or deiled with the kinges rable: but they said vnto the euenuche who had charge of them, giue vnto vs of the rootes of the earth: vnto whome the euenuch said,

said, I feare the king, which ordained and appointed meate for yow, least that your countenance should appeare and seeme more leane and pale then that of the other boies, which are fedd at the kings boord, and soe should punish me, vnto whome they did saie, trie your seruants tenn dayes and giue vnto vs of the rootes of the earth, and he gaue vnto them pulse to eate, and water to drinke, and brought them before the kinge, and they seemed more beautifull then the other boies which were nourished by that kings royall meate. Doe yow see what fastinge doth? it heales diseases, and drieth distillations of the bodie, it chaseth awaie diuills, expelleth wicked thoughts, makes the mind clearer, it purifies the hart, it sanctifies the bodie, it bringes a man into the throne of God; and least that yow should thincke that this is rashlie spoken, you haue testimonies of this in the gholpell pronounced by our Sauour, when the disciples did aske how vncleane spiritts should be cast forth, our Lord did answere, this kind is not cast forth but by praiers and fasting therfore fasting is the food of Angells, and whosoever vseth the same, he is thought to be of an angelicall order: thus farr S. Athanasius.

Whether the Protestant assertion be true, which affirmeth that generall counsellis can erre.

CHAPTER I.

1. **W**Hen anie controuersie either of state or the publike weale doth rise in any comō welth, the princes with all the state thereof assemble together, and whatsoever is ennaacted and decreede by them, the rest of the subiectes must obserue and obey the same. Soe in any controuersie of religion, when the cheefe pastors and prelates of the church who haue more power, and authoritie of God then all the princes of other common wealthes, beinge assisted by his blessed spirit, whatsoever they haue decreede for the good of the church and the weale publike of Christendome, their subiectes (if they be of Christe his flocke) ought to submit themselues to their definition and determination. Soe in the actes where the first christian counsell was held, and afterwardes in euerie age as occasion serued, the counsell of Chalcedon, and the six generall counsellis, and S. Celestine the Pope auerreth, that generall counsellis are by manifest declaratiō shewed by Christ in these wordes Math: 15. *Whensoever two or three*

• *Acto. 15.
Chal in
epist. ad
Leonē &
6. Synodu
Act. 17.
Celest. pa-
pa epist ad
Conc. Eph.
Tolet. 3.*

three

three shalbe gathered together in my name, there I shalbe in the midst of them. The Apostles which were replenished with the holy ghoaste, did celebrate the first councell by the inspiration thereof, when they said. It seemeth good vnto the holie ghoaste and to vs.

Acto. 15.

2. There are four sortes of councells, some whereof be generall, some nationall, some prouinciall, and some diocessiall. Of the three formest S. Augustine makes mention, of the laste the councell of Tollet. The generall councells are such as when all the Bishoppes and prelates of the whole world, vnlesse they be lawfully letted, doe assemble, and the Pope or his legate ought to be President. Nationall, is when the Prelates of one kingdome and the Primate and Patriarche of that kingdome doth assemble together. Prouinciall is of one Prouince. Diocessiall, is of one Diocesse. General councells approued are reckned 18. in number. The firste is of Nyce, which was celebrated from the yeare of our Lord 328. vnto the yeare of our Lord 330. which was the 15. of Siluester the Pope, and the 20. of Constantine the Emperor, in which there were 318. Bishoppes. The second councell of Constantinople, which was celebrated against Macedonius that denied the deitie of the holie ghoaste. S. Damafus beinge Pope and Theodosius the great Emperor. There were 105. Bishoppes and 4. Patriarches, Nectarius of

*Aug. li. 2.
de bapt.*

*Prosper in
chronico.*

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 Constantinople, Timotheus of Alexandria,
 Miletius of Alexandria and Cyrillus of Hieru-
 rusalem. Anno Domini 383. The 3. of Ephe-
 sus, Celestinus beinge Pope and Theodo-
 sius the yonger Emperor, Bishoppes 209. Pa-
 triarches. 3. vid. S. Cytill. of Alexandria that
 was the Pope his Attourney, Iohn of An-
 tioche, Iuuenall of Hierusalem, against Nes-
 torius Bishopp of Constantinople Anno
 434. The 4. of Calcedon against Eutiches,
 Leo the first beinge Pope and Matianus
 Emperor 454. accordinge the computation
 of Mathewe Palmer, Bishoppes there were
 630. The 5. of Constantinople Vigilius being
 Pope and Iustinian Emperor. The 6. of
 Constantinople Agatha beinge Pope, Con-
 stantine the 4. Emperor Anno 681. against
 those that held one nature only in Christe.
 The 7. of Nice. Adrian beinge Pope against
 Imadge breakers: Anno Domini 781. in which
 there were Bishoppes 360. The 8. of Con-
 stantinople Adrian the 2. beinge Pope and
 Basilus Emperor: Anno Domini 87. The 9.
 of Lateran Celestine the 2. being Pope and
 Harrie the 5. Emperor, wherein there were
 900. Bishoppes Anno 1123. for the recouering
 of the holy land. The 10. Lotharius 2. whe-
 rin there were a thousand Bishoppes Anno
 1237. Innocentius beinge Pope and Lothe-
 rius the Emperor. The 11. of Lateran A-
 lexander the 3. Pope and Fredericke the first
 Emperor for the reformation of the church
 against

*Prosper
 in Chron.
 Socrates
 lib. 7.*

*Paulus
 Diaconus
 in vita
 eiusdem.*

*Ibid. lib.
 Rom. rer.*

against Waldenses Anno 1558. The 12. of Lateran against many heresies, Innocentius the 3. being Pope, and Fredericke the 2. Emperor for the recoueringe of the holie land. The 13. of Lyons against the Emperor Fredericke the 2. Innocentius the 4. beinge Pope, and for the recoueringe of the holie lande. The 14. of Lyons wherein there were a thousand fathers amoungest which there were 500. Bishoppes Anno Domini 1274. against the errors of the Greekes, Gregorie 5. beinge Pope and Rodolph Emperor. The 15. of Viena Clement the 5. Pope and Henry the 7. Emperor against many heresies. Bishoppes there were 300. Anno 1311. The 16. of Florence against the errors of Greece Eugenius the 4. & Albert Emperor 1489. The 17. of Lateran against scisme in the time of Iulius 2. Leo 10. & Maximilian Emperor. The 18. of Trent which was begon Anno 1545. ended 1563. against the heresies of Luther, Caluine, and others in the time of Paulinus 3. Iulius 3. and Pius the 4. Charles the 5. and Ferdinand Emperors. There were present 6. Cardinales 4. Legates 3. Patriarches 32. Archbishopps 208. Bishoppes; But all heretiques refuse generall councells as the Protestants doe, and as the councell of Trent saith, noe otherwise then wicked theeues refuse the triall of indifferent iurie.

3. But we say that the holy councells of Gods church, lawfully assembled by S.

Mat. 18 Peters successors not only by their personall
 presence, but also by their legates and sub-
 stitutes in the definition of faith or good
 manners cannot erre. For when our Sa-
 uour said, whensoever two or three shalbe
 assembled together in my name, there I
 wilbe in the midst of them, he added af-
 terwardes, of a man that is incorrigible tell
 the church thereof, and if he will not heare
 the church, let him be as an ethiſcke or pu-
 blican I meane without faith and without
 grace. He added moreouer in that chapter,
 whatſoeuer yow shall binde in earth shalbe
 bound in heauen, and if two or three being
 lawfullie assembled together in Christs
 name, Christ be in the midst of them (vid.)
 to assisist them by his counsell and light of
 vnderstandinge, in those things that are ne-
 cessarie for them: how much more all Bis-
 hopps and Prelates which God hath ap-
 pointed to gouerne and rule his church
 shall obaine of God knowledge and vnder-
 standinge for that function? This argument
 the counsell of Calcedō did vse in an Epistle
 to Leo the Pope, saying. Our Sauour did
 promise to send the holie ghoast that should
 teach the Apostles all trueth, and that he
 meant all to the same to the successors of the
 Apostles he said, that the holie spirit shall
 remaine in his church for euer, but the
 holie ghoast doth not teach the Bishopps in
 priuate or disioyned, therefore when they
 be

Concil.
Chalc. act.
6 con act
17.
Io. 16.
Io. 14.

be gathered together: and therefore they say it pleaseth the holie ghoaste and vs, which holie ghoaste, is noe lesse necessarie for the conseruation of the church nowe, then in the begininge for the fondation thereof, and therefore our Sauour saith. I wil be with yow vnto the consumation of the world, and the gates of hell shall not preuaile against the church, which as S. Paule saith, is the firmament and pillar of truethe.

Mat. ult.

1. Tim. 3.

4. The generall counsell representeth the vniuersall church, as the assemblie that was made by Salomon in the Temple, represented the whole church of Ierusalem, but the vniuersall church cannot erre, therefore the generall counsell cannot erre. For Atha. S. Epipha; Euseb. S. August. doe call the generall counsell the congregation of the whole world, and the consent of the vniuersall church. All such places of scripture as doe proue that the Pope cannot err in the definition of faith, proues also that the generall or nationall counsell assembled by his authority cannot erre. Also such places of scripture as proues, and teaches that wee ought to reuerence Bishopps, as Pastors, to heare them as maisters, followe them as captaines, he that heareth yow heareth me &c. obey your rulers, be subiect vnto them, and imbrace their doctrine, with many such places; all which doe argue that they cannot deceaue vs, or if they doe, wee

3. Reg. c. 8.

Athan. in

epist. de

synodis

Arimin.

& Seulen-

cie & ep.

ad Episco-

pos Affri-

canos.

Epiph. in

sine Anco-

ras. Euseb.

lib. 3. de

uis. Const.

Aug. li. 3.

cont. Do-

natist. c. 18.

Ephes. 4.

Act. 10.

Luc. 10.

Hebr. 13.

1. Tim. 3.

Tii.

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 may attribut the blame to our Sauour that
 bids vs to obey them, and imbrace their doc-
 trine.

Atha. epi. 5. This same is proued by the fathers,
Epist. that the disinction of a generall councill is
Epiph be. the last iudgment of the church, from which
res. 77 there is noe appellation, as Athana. and E-
Aug. 162. piphanius and others with S. Augustine doe
Nemo ca. affirme, and soe Leo the Pope requested the
de summa Emperor Martinus, saying that the defi-
nitio. nition of the generall councill should neuer
fide catho be brought in question, which the said
Gela ep. Martinus established by lawe. The same
ad Episc also Gelasius the Pope decreed in the coun-
Sardinia. cell of Ephesus circa finem, and in the coun-
 cell of Calchedon *Act 5. Canone vlt.* Moreo-
 uer the fathers and all councills doe teach,
 that they are excommunicated, and ought to
 be countred heretiques, that doe not rest
 themselues vpon generall councills, and
 therefore all generall councills doe pronouce
 Anathema, I meane the fore censure of ex-
 communication against such as doe contra-
 dict the finall decree of generall councills
 as Athanasius doth wittnesse of the coucell
 of Nice, and soe it is in all other councill.
Athan in Grego. Nazianz. doth write when the A-
epist ad polinaristes denied that they were not here-
Episcopos tiques, and that they were receaued in a ca-
Afri e tholique councill, said let them shewe this
S. Grigor. and wee wilbe contented. S. Leo writinge
Nazianz. to the emperor Leon said, they ought not to
in epistola be
priori ad
Clidaniu.
Leo epist
ad Ana-
tolium.

be accounted catholique that doe resist the
 councill of Calcedon. And soe he writes
 the like to Anatolius: and S. Basil writes
 that they ought to be suspected of heresie,
 that doe cal in question the determination of
 the councill of Nice. S. Augustine did excuse
 S. Cyprian of heresie, because noe generall
 councill defined any thinge to the contrary
 towching the baptisme of heretiques. Also
 S. Gregorie pronounced excommunicatiō
 against all that would not receaue the de-
 cree of generall councill. Constantine the
 great in his epistle to the churches, called the
 decree of the councill of Nice, celestiaall pre-
 ceptes. Athanasius also said that the decree
 of the church was the diuine precept which
 should remaine for euer. S. Cyrill calles it
 the diuine, iuste, and holie oracle. S. Leo
 saith that the Canons thereof, were ordai-
 ned by the holie ghoast, and that the coun-
 cell of Calcedon was assembled by the holy
 spiritt. S. Gregorie also saith that he reue-
 renceth the first 4. generall councill, as the
 4. Euangelistes. Nicholaus the first also saith,
 that the decrees of generall councill are in-
 spired by the holy ghoast. S. Ambrose doth
 affirme that wee should rather die, than wee
 should departe from the definitions of ge-
 nerall councill. I will, saith he, followe
 the decree of the councill of Nice from the
 which neither death nor sword shall separat
 me. S. Hillarie suffered banishment for the
 faith

Basil. ep.
 78.

Aug. li. 1.
 de bap. ca.
 18.

Greg. li. 1;
 epist. 24.

Apud Eu-
 feb. l. 3. de
 vir. Const.
 Atha. ep.
 ad Episc.
 Africa-
 nos.

Cyrill. l. 1.
 de trinit.
 Leo epist.

53. ad
 Anatoliū
 & 54 ad
 Marrianū
 & ep. 37.
 ad Leonē.

Am. Gra.
 lib. 1. ep.
 14 Nice.
 epist. ad
 Michaelē.
 Ambros.
 epist. 32.

*Hilar. in
fine lib. de
Synod.
Victor. in
libris trib.
de per'ec.
Vandalic
Hier. lib.
cont. Lu-
ciferanos.*

faith of the councell of Nice. Victor Africanus describeth many worthy martires which suffred for the decree and definition of the faith sett downe and explicated in the councell of Nice. S. Hierom also speakinge of Athanasius and S. Hillarie and other holy confessors saie. How could they doe any thinge against the councell of Nice, for the which they suffred banishment.

6. This is proved by reason, for first if the generall coucels should err, ther should be noe certaine or settled iudgment in the church, by which controuersie should be determined and descided, and by which the vnitie and concord of the church should be preserued, for which generall counsell were ordained. Secondly, if there were not an infallible iudgment of these generall counsell, then the Arians had not bene condemned for heretiques for sayinge the councell of Nice did erre, nor Macedonius for an heretique for sayinge the councell of Chalcedon did err, nor Nestorius for an heretick for sayinge the councell of Ephesus did err, nor Eutiches for sayinge the councell of Chalcedon did erre. Thirdly, wee should haue noe certaintie of many bookes of the holie scriptures, as of S. Paule to the Hebrewes, the 2. epistle of S. Peter, the third of S. Iohn S. Iames his epistle, S. Iude and the Apocalipes, they beinge called in question vntill the trueth of them was made knowen

and Protestant religion.
known by generall counsell.

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That the catolique church, in those thing shee doth
propound to the christians to beleene, whe-
ther they be contained in the Scriptures or
not, cannot erre.

CHAPTER II.



His is proued by scripture, for
that the church of Christe is the
firmament and pillar of truerthe,
the spouse of Christe, the holly
cittie, a fruitfull vineyarde, a highe moun-
taine, a direct way, the only doue, the king-
dome of heauen, the bodie of Christe, and
multitude vnto whome the holie ghoaste is
promised, is gouerned of Christe beinge
her head, and of the holy ghoast beinge her
soule, as it is sett downe by S. Paule, saying.
*He gaue him as a head aboue euerie church which
is his bodie.* And in another place he said, *one
head and one spirite*, and he said as the husbā
is the head of the wife, soe also Christ is the
head of his church, for if the church had bene
impeached of error, that imputation should
be laide on Christe and the holie ghoaste,
therfore Christ did instruct her by his said
holie spirite, sayinge the spirite of truerth
shall teach yow all truerth. Againe wee are
bounde vnder paine of excommunication
to beleue the church in all things, as may
appeare

Ad Tim. 3.

Ephes. 5.

Apoca. 1.

Psal. 79.

Isa. 2.

Matt. 13.

1. Cor. 12.

Ephes. 1.

Ephes. 4.

Iob. 16.

Mat. 18. appeare by S. Math. If he will not beare the church, let him be vnto you as an ethnick and a publican. Further more wee say, that the church is holie, both in her profession and in the assertion of her faith, therefore christian profession ought to containe nothinge but that which is trewe and holie touching faith. Lastlie, the fathers in all their doubtcs and controuerfies towching faith and religion, did submit themselues to the arbitrement of the church which they would not doe if they thought the church did err, for S. Augustine saith, it is an insolent madnesse to dispute against any thinge that the vniuersall church decreede. And in another place he saith. Wee haue the trueth of holy scriptures when wee doe that which pleaseth the vniuersall church. And our Sauiour saith, whosoever heareth yow heareth me &c. whatsoeuer they comaund yow doe it &c.

*Aug. epi.
118. & l.
1. contra
Crescentiu
cap. 33.*

*Luc. 10.
Mat. 23.*

Whether Catoliques are to be charged with arrogancie, for thinkinge that their church cannot faile.

CHAPTER III.

I. **W**E ought not to be couinced of arrogancie to affirme that Christe did not lie when he said, that the gates of hell *Mat. 16.* should not preuaile against his church. Heauen

Heauen and earth shall passe, but his wordes shall not passe, what woorde but that which is vniuersally preached by the catholique church, when he saith behold I am with yow to the worldes ende. The spirit of trueth faileth not for euer, Christ praieth that the faith of Peter should neuer faile, she is his sponse, and the kingdome of heauen, wherfore should shee then faile beinge the pillar of truethe? shee cannot faile shee beinge his wife, his doue, his kingdome, his portion, his vineyarde, his inheritance, his dwellinge howse, for the which he suffred his passion, he died and shed his pretious blood shee cannot faile.

Matt. 24.

Mass. 28.

Ioh. 14.

Ephes. 5.

1. Tim. 1.

2. This was a cheefe argument by which S. Chrysostome did proue against the Gentiles, that Christ was God, by reason of his power in settinge foorth his church by poore and simple people, and the continuance thereof in full force and authoritie, notwithstandinge all the power and plotts of Sathan, and all the might and strenght of earthlie potentates, with the imploiment of all their malice and strange pollices which were combined and conioined together for her direction. If S. Chrysostome did proue the diuinitie of Christe by the continuance of his church 400. yeares, how much more *a minori ad maius*, should we proue the diuinitie and power of Christe, not against gentiles as S. Chrysostome did, but against
wors

*Contra
Gent.*

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worst infidels, as caluinistes and other here-
tiques, who with greate malice, and more
cunninge deuises, seeke to ouerthrowe the
church of God, then all the enemies thereof
as Iewes, Goathes, Hunnes, Gaules, Van-
dals, Sarafins, Longobards, Bolgares, Turcks
and all other infidels, and yet she is prefer-
ued now these 1620. yeares, and shall all-
waies continewe in full force & authoritie
to the worldes ende.

Psal. 87. 3. The continewance of godes church,
is sett downe by the prophett. *Disposui testa-*
mentum electis meis, what testament saith S.
Aug. in enarrat ibid. but the newe testa-
ment. I haue sworne vnto my seruant Da-
uid: what is this that God bindeth with an
oath, that the seede of Abraham shall con-
Ad Gal. 3 tinewe for euer euer? And soe saint Paule
saith. If yow be of Christ, yow are the leed
of Abraham inheritors of that promise, this
is the church saith saint Augustine not that
flesh of Christ taken of the blessed Virgin,
but all wee that beleue in Christe. And in
another psalme he saith. I will dwell in
thy tabernacle: wherfore S. Augustine saith,
that his church shall not be for a time, but
shall continewe for euer, vnto the ende of
the worlde. And in the 14. our Lord hath
bene mindfull of his testament and of the
Psal. 14. word that he comaunded to a thousand
generations, and giuen to Abraham that
which he did also sweare vnto Isaac, and
apointed

apointed for a lawe. He said his word should neuer passe away, what word, but that which did not only continewe duringe the Apostles time, but that word and sacrifice which shall continewe to the worldes end, our Sauour plainlie declaringe the same, I wilbe with yow vnto the worldes ende, as S. Leo the first and Leo the second writes. Also when S. Paule Ephes. 4. makes mention of soe manny dignities of ecclesiasticall order in Christ his church, as Apostles, Prophetts, Euangelists, Pastors and Doctors, he saith that they should continewe to the worldes end, as the Prophet saith. *Deus fundauit eam in eternum.* God founded the same for euer. I meane his church as S. Augustine expoundeth, and this is proued by the 91. chapter of Isay, which chapter is vnderstoode of the church of the newe testament, as our Sauour taughte.

4. The same is also proued by the psalme 88. His throne shalbe like the sunne in my presence, and like a perfect Moone for euer, and I will put his seate and his throne as the day of heauen. Daniell also doth manifest the same saying. In the dayes of these kingdomes God shall raise vpp the kingdome of heauen, which shall neuer be dispersed, and his kingdome shall not be giuen to another nation. And accordinge to saint Luke, of his kingdome there shalbe noe end. Moreouer that psalme doth say if her children

Mat. 24.

Mat. 18.

S. Leo

prim. epi.

31. ad

Pulcher.

Aug. Leo

2. epi. ad

Constant.

August.

Psal. 47.

Luc 4.

Psal. 88.

Daniel. 2.

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 dren will offend, and shall not keepe my
 lawes and comaundements &c. yet I will
 visit in a rodd their iniquitie and their sin-
 nes in scourges, I will not for all that put
 away my mercie from the same, which place
 saint Cyprian aswell in this psalme as also
 in the 2. of Daniell doth expound to be met
 of the afflictions and tribulations of the
 church. S. Bernard also, in *illud tenuisum*
nec dimittam, I held him, and I will not let
 him goe &c. neither then, nor after the
 christian stocke shall not faile, neither faith
 from the worlde, neither charitie from the
 church. Lett all the raging fire, all the re-
 pestuous waues insult & treate against her,
 they shall not caste her downe because she
 is builded vpon a firme rocke, and the rocke
 is Christe, which neither by the pratinge of
 Philosophers, or the cauillation of hereti-
 ques, or by the sword of persecutors, can
 or shalbe seperated.

In Cant.
 serm. 79.

Ilir Glos.
 in Math.
 cap. 2.

5. Iliricus a protestant writer saith, that
 the trewe church in the midst of all perfe-
 ctions, destructions of citties, comon weal-
 thes and people, is preserued miraculously
 by godes speciall protection and assistance.
 This is also proued by Oecolapadius vppon
 Ilay cap. 2. by Melancthone, in *locis commu-
 nibus* cap. de ecclesia editione 1561. by Brentius
 vppon S. Luc cap. 17. homil. 19. Luth. tomo. 4.
 in Isa. cap. 9. by Bullenger in *Apocali. Canc. 72.*
 For the fall and destruction of the church
 cannot

cannot be denied, without the deniall of all the articles of our faith, and foundation of christian religion, the trinitie of God, the incarnation of Christ, his preaching, his death, his passion, his eternall kingdome and priesthoode, and all other misteries of catholique religion. For what ende was his cominge to take flesh by his incarnation, but to ioine vnto himselfe in an indissoluble knott of mariadge, his church from which he would neuer be diuorced or seperated? To what end was his preaching, but to erect and establish the same, his passion was to sanctifie it and to leaue her an euerlastinge remedie to blott out her sinnes and offences. And I pray yow who is an euerlastinge king that hath not an euerlastinge people, obeying him and obseruinge his lawes? how can he be an euerlastinge priest, whose priesthoode and sacrifice for soe manny yeares was applied to none, and availed for none? To what purpose was the holie ghost sent but to remaine with his church for euer, and to instruct her in all truth? wherfore to affirme that this church hath failed, is to affirme that Christs prophetts and Apostles are all liars, and all that is written both in the old and newe testament to be fabulous.

*Osee. 2.
Ephes. 5.
Ioh. 17.*

That this Church which shall neuer be hid, but
 remaine visible, is manifest by the parable
 of Christe our Lord.

CHAPTER IV.

1. **T**He church of God is called a
 Barne, in which there is corne
 and chaffe, a nett in which there
 is good and badd fishes, a field

in which there is cockle and wheate, a ban-
 quett at which there are good and badd, a
 flocke in which there are sheepe and goa-
 tes, all which doth signifie a visible church,
 but the inuisible church hath but only the
 good accordinge to the opinion of the pro-
 testants, which is contrarie alwell to the
 said parables, as to our Saujours owne wor-

Mat. 13. des laying He will make cleane his barne, the
 wheate he will gather into his garner, but he
 will burne the chaffe, with an inextinguible fire,
Mat. 3. which shall not be vntill the day of iudgmēt.

Our Saujour saith, suffer both of them (I
 meane the wheate and the cockle) to grow
 vntill the haruest, which will not be vn-
 till the day of iudgment. For a kingdome
 must be meant of people that are knowen
 in the kingdome, but the churche, as before
 is alleadged, is the kingdome of God, ther-
 fore the dwellers thereof must be knowen.
 S. Augustine doth proue the same lardglie
 against

against the Donatistes, who said the church perished. O wicked and impudent voice that the church should perish, this they say because they be not in her &c. Our Sauour did referr vs to the church when he said, *Dic ecclesia*, tell the church, now which way should wee tell the church thereof, without the church be to be seene? and therefore our Sauour tooke away all doubtr and said, it is a cittie placed vpon a hill, which shall giue light to the world.

Aug. in
Psal 101.
conclio. 2.

2. This is proued by reason, for none can be saued vnlesse he enter into the church, of which the arcke of Noe was a figure, & as all perished that did not enter into the arcke, soe they perish also that enter not into the church, but none can enter into the church which he knoweth not, therefore all must perish because they cannot see this church. The profession of a christian ought to be visible not hidden, therefore the church in which this profession is made, ought to be soe, for it is said, *Whosoener shall denie me before men, I will denie him before my father who is in heauen.*

Roman. 8
Matt. 10.

3. The comparison brought for the forsaking the sinagoge of the Iewes, is not a like, for shee was but a figure and a shadow of the holie catholique church, the oracles of the holie propherts, all the mornefull cries of the blessed Patriarches, all the sacrifices of the Leuitts, all the oblations of the

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Iewes, signified or represented nothinge
else then the cominge of the Melsias, at
whose cominge all the other rites and ob-
lations of the sinagoge should haue an end,

Genes. 94

as it was prophesied: *Quando venerit qui mittendus est, cessabit vnctio vestra*, vid. when the Melsias shall come, your vnction, & your sacrifice shall cease, which also was prophesied and foretould by the Patriarch Iacob when he was dyinge, who hauinge all his childre about him, said these wordes. *Non auferetur sceptrum de Iuda, nec dux de femore eius, donec veniat qui mittendus est, & ipse erit expectatio gentium* vid. the scepter shall not be taken from the tribe of Iuda, nor a captaine from her loines, vntill he come which is to be sent, and he shalbe the expectation of nations. Soe as after the cominge of Christe, aswell the seate royall of the kingdome, as also the legall obseruations of the Iewes, withall their sacrifices and oblations, were accomplished in the death of Christe when he said, *consumatum est*, it is accomplished, and soe instituted a newe lawe, and founded his church, which was the seate of Dauid, that was giuen vnto him, of whome it was said, *he shall raigne in the house of Iacob for euer, and of his kingdome there shalbe noe ende*: and that all the world should imbrace the God of Abraham, as it is said by the prophett Esay. The Princes of people shalbe gathered together with the God of Abraham, soe as wee see not only

Luc. 1.

Damas. 14

57.

Esa. 6. 5.

Osee. 2.

only the Christiāns, but also Turcks and Mo-
res to imbrace the God of Abraham as the
trewe God, of whome it is said also. *I haue
giuen you a light vnto the nations that you may
be my saſtie vnto the viter most parte of the world.*

4. Wherefore he hath instituted a newe
sacrifice by which his honnor should be
vphoulden, and by which his name should
be glorified, which accordinge to the pro-
phesie of Malachias, should be the trewe ob-
lation that should be offred vnto him for
euer and in all places of the world: this was
not meant of the sacrifice of the old lawe,
for that could not be offred but at Ierusalem
as the holie scriptures wittnesse, and ther-
fore it is meant of the blessed sacrifice of the
Masse, which shalbe offred for euer in the
churche of God, for the which Christ hath
instituted and ordained priestes which shall
offer sacrifice vnto the eternall father, accor-
dinge to the institution of Christe and pro-
phesie of Malachias, and therefore S. Augu-
stine, *lib. de vnit. ecclesia cap. 12. 13. de ciuit. lib.
20. cap. 8. & Psal. 85. ad illud tu solus Deus
magnus. Psal. 70. affirmeth the to denie Christ
and to robb him of his glorie and inheri-
tance bought with his blood, which teach
that his church may faile or perish, and S.
Ierom refuteth the same wicked heresie in
the Luciferans, prouinge against them that
they make God subiect to the diuill, a poore
miserable Christ, that imagine that the*

Malac. 1.

*Dialog. ad
Lucif. c. 69*

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church may either perish or be driven to
any corner of the worlde.

- Mat. 21.* 4. And although the Sacraments, cere-
monies, and the legall obseruations of the
Iewes did faile, because it is said, the lawe,
and the prophetts were vnto Iohn, yet not-
withstandinge the church of Christ did not
faile, which was collected and composed
of both the nations, I meane Iewes and
Gentiles, as S. Paule doth wittnesse in many
places, that the first fruietes of the holie
ghoaſte, and the first christians were the A-
postles which were Iewes, therfore the
churche of the Iewes did not faile so as that
none of them did remaine therein as the said
Rom. 11. Apostle proues. *Hath God (saith he) reiected his
people? God forbid for I am an Israelite and of the
seede of Abraham and of the tribe Beniamine, for
God did not cast of his people.* The glosse vpon
this place saith, that the Iewes are not infi-
dels altogether, and soe God did repell the
in parte, but not in whole, becaule he hath
not reiected me and others that are prede-
stinated, thus farr the glosse. For he reiected
the howſe of Saule, but not of Dauid, vnto
whome in reward of the ardent desire and
feruent deuotion that he had to builde a
temple for godes glorie, he promised that he
would build for Dauid an euerlasting king-
dome, and a perpetuall howſe from whome
he should neuer take away his mercie, for
which he made the 88. psalme wherein he
confirmed

and Protestant religion.
confirmed this promise.

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Whether that papistes doe amisse, in hauinge their churches and monasteries soe sumptuous, their alters and ornamentes soe riche, and ecclesiasticall possessions soe great, the poore wanting the same.

CHAPTER I.

I. **W**Hatsoever is giuen to Christs church, is giuen in his honor that suffred for the said church, beinge his spouse, his portion &c. for as our Sauour saith. *Beatus. est dare quam accipere;* It is better to giue then to take, and noe maruaile that christians should giue vnto God some parte of his owne, as the prophett saith: what shall I giue vnto him that giues vnto me all thinges? I pray you tell me, whether, it be a greater offence to robb and ouerthrowe the kinges howse, and to spoile his subiects of their goodes, depriue them of their liues and to comitt all other outragious facts vpon them, then to build the same, maintaine and enriche the same, to bestowe lardghe vpon his seruants, to defend and protect them &c? Tell me I praie you whether Salomon that built the temple of Ierusalem soe sumptuously, and which by the riches thereof

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was most famous through out the world,
was more offensive vnto God for soe doing,
then Nabuchodonosor kinge of Babilon,
and Antiochus Epiphanes, which were not
contented to ransacke and spoile that wor-
thie temple, cast downe the pillers, take
away the golden alter and candlesticks, and
all other sacred vessells or religious orna-
mentes, but also defiled the same and pro-
hibited any oblatiō or sacrifice to be offered
therin? For this cause these two tirants doe
represent the diuill, and Salomon is a figure
of Christe. And if Salomon was soe comen-
ded in holie scriptures for buildinge the
said Temple for the sinagoge, how much
more christiā princes for buildinge churches
for Iesus Christe.

2. I praie you tell me also, whether
Constantine the great, merited more before
God & the world, for buildinge soe many
churches vppon his owne charges, and for
augmentinge and enrichinge the patrimony
of Christe, then kinge Henrie the 8. that
did cast and pull downe soe many churches,
monasteries and chapples, and did disolue
soe manny Religious howses, robbed them
of all their sacred ornaments, and by soe
doinge, spoyled God of his patrimonie?
Yow saie that wharlesouer kinge Henrie the
8. did, was donn for the reliefe of the poore
and the ease of his subiects to be freed from
subsidies and impositions, as was related in
that

that verie parleamēt, wherin monasteries & churches were surprised, and religion prophaned. And therefore it was added in the said parleament, that the truly poore of the kingdome perished, and that Abbey Lubbers (for soe they called religious persons) did possesse their liuings. To this effect there was a supplicatiō exhibited to the kinge against Bishoppes, Aborttes, Piores, Deacons, Archdeacons, suffragans & priestes in forme following &c. What tyrāt euer oppressed the people like this cruel & végeable generation? Before these came there were but fewe theues, yea theste was at that tyme soe rare, that Cæsar was not compelled to make penaltie of death vpon felonie as your grace may wel perceauē in his institutes: ther was also at that time but fewe poore people, and yet they did not begge, but there was giuē them enoughe vnasked. Wherefore if your grace will build a sure hospitall that neuer shall faile to relieue vs all your poore beads men, take from them al these thinges, set these sturdy boubies abroad in the world to get thē wiues of their owne, to get their liuinge with their labour in the swette of their browes accordinge to Gene. 1. Tie all idle theues to the cartes to be whipped naked about euerie markett towne, that they by their importunat begginge take not away the allmesse that the good christian people do giue, then shall aswell the number of
our

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our foresaid mounsterous sorte, as of the
baudes, hoores, theeues and idle people de-
crease, then shal these great yearly exactions
cease, then shall all your people encrease in
wealthe &c. these are sett downe in Iohn
Fox, his Chronicles. Iudas in like manner
(when the deuout wooman Marie Magdalé
anointed Christs feete with a moste pre-
tious ointment) did saie, *ut quid perditio hac*,
what destruction is this, had it not bene
better, said he, that this had bene sold and
giuen vnto the poore? our Sauour aun-
swered, let her alone, and added moreouer,
that in what place so euer of the world his
gospell should be read, her deuotion should
be comended. And as Iudas herin did not
care for the poore, as the scripture repor-
teth, but hopinge it should retourne to him-
selfe: soe perleament protestants did not
care for the poore, but all their drifte was
to haue the liuinges and treasures of the
churches themselues, as itt fell out.

3. I praie you tell me, whether the poore
were better and more reliued, or the sub-
iects more eased of subsidies and impositiōs
before the suppressiō of the church, or af-
ter? Doctor Sanders writes, that England
was neuer troubled with greater imposi-
tiōs & subsidies then it was in the later daies
of kinge Henry the 8. nor any kinge in en-
gland had lesse treasure in his cofers then he
at his deathe. And as for the poore people
it is

it is manifest, that they haue lesse releefe now then euer they had. I am sure there are not 300. persons reliued by all the churchelivings of England, and Ireland beinge in those mens handes which haue as little charitie towardes God, and pittie towardes the poore, as they haue remorse of conscience to keepe them, or morall honestie to bestowe them. And as for other ecclesiasticall dignities and spirituall benefices out of which the greatest liuely hoode should be deducted, they saie. *Non sufficit nobis & vobis*: wee haue not inoughe our selues, much lesse will wee imparte any thinge vnto others, hauinge such a diluge of chitts and childrē, with which the countries of this ghospell doe abound, that S. Paule should not bragge nor glorie more for begettinge children, *per euangelium*, by the gospell of Christe, then they by their voluptuous gospell. And soe eche of them maie saie. *Genui vos per euangelium*. I haue begotten yow by the gospel, but I would to God they had gotten them spirituallie as S. Paule did, and not carnallie as they doe, whose voluptuous gospell is. *Crescere, & multiplicare ex sanguinibus, aut ex voluntate carnis, sed non ex Deo nati sunt*. By filthie concupiscence accordinge to the will of the flesh, but are not borne of God, whose vnhappy and wofull offspringe, did robb Christ of his patrimony, and did not onlie destroie the ecclesiasticall state of his church,

412 Lib. VIII. *The Theater of Catholick*
church, but also haue almost brought to
ruine the ciuill, and temporall state: hauing
made their inundation (with which all En-
gland and Irelād are so ouerwhelmed) into
their neighbours possessions and territories,
that the boundes and banckes of these coun-
tries are not able to resiste their violent ir-
rupsions, neither yet a meane continent is
not able to conteine the confused and di-
sordered multitude of their issue; soe as if
England either by conquest, or some other
course doe not appoint their habitation, and
dwelling place in some other countrie, as
Virginia or Guiana, or elce where, the king-
dome of great Brittanie and poore Ireland,
shall feele the smarte, and especially the no-
bilitie and cheefest, into whome they prie
daylie, seekinge by all dishonest courses to
intrude into their landes and liuinges, as
they haue donn alreadie by suppressinge
them in all those countries where this gos-
pel tooke footing, for I dare say and boldely
affirme, that these gospellers haue putt
downe and surprised as many howses of
noble men and gentlemen, as monasteries
and churches, but it is the iust iudgment of
God that these potentats, and great people
should feele their greatest smarte, by whom
they were sollicitied, defended, and protec-
ted in this their newe gospell. And that for
two causes vid. libertie to liue dissolurelie
without controllment of their spirituall
pastors,

pastors, and couetousnes with greedie desire to possesse and enioye the churche liuings, which sorte of people, for that they contemne all spirituall power or iurisdiction, which the church ought to haue ouer them, as the spiritt ouer the fleash, did easilie yeald to any heretique impugninge and resistinge this spirituall power, and takinge away all ecclesiasticall discipline, and spirituall correction, and soe they gaue them full scope to all abhominable riotousnes, and wanton dissolution.

4. But to retourne to my purpose, that God is not displeased nor good Christians offended for buildinge churches and monasteries, or other religious howses for his seruice, nor the poore hindered of their releefe for anny charitable oblations, or donations that the deuout christians doe bestow on the church, but rather God much pleased therby and the poore releued. First, Dauid for hauinge a desire to build a temple for Godes honor, was rewarded with and euerlastinge howse and a perpetuall kingdome. Iacob but only for consecrating a stone to godes glorie, it was said vnto him, I will cause thee to encrease and multiplie. The englishmen vppon their first cominge to Irelande vnder kinge henrie the 2. dedicated to the seruice of God, the first land they tooke which was in the countie of Wexford, and made two famous monasteries,

2 Reg. 7.
Genes.

414 Lib. VIII. *The Theater of Catholick*
eries, as Donbrody and Tentarom of the
order of S. Bernard, and haue endued the
with great and ample possessions, as also
many churches in that countie, and in euery
place where they came, which was noe
small cause, they had such good successe in
their enterprise. Henry the 5. before he tooke
the warres of Fraunce in hand, builded two
famous monasteries by Richmounde, one of
the order of Carthusians, and the other of
Sion Nunes, of the order of S. Bride, eche
monasterie standes one againste the other,
and the riuer of Themes betwixt them,
which he dedicated to the seruice of God,
whom they praised with celestially alleluias
as diuine praises which were neuer omitted
either by day or by night, soe that when
thone would make an end, the other would
beginn, the bells giuinge them notice ther-
of. Therefore God did prosper him soe well
in those warres, that he brought almost all
France to his subiection, and his sonne
kinge Henry the 6. was crowned kinge of
Fraunce at Paris, beinge but xi. yeares of
age. Yea I could reckon more then a thou-
sand examples of the like subiecte.

5. And, for the releefe of the poore, as
the pretious ointment that Marie Magda-
len bought for our Sauours feete, was not
a hinderance for the poore: soe whatsoeuer
is giuen to further his seruice, doth rather
further then hinder them. Is there anie

COUN-

countrie in Europe more charitable to the poore, and more liberall to godes seruants, and all other ecclesiasticall persons then Spaine, and yet noe countrie more sumptuous and costlie in their churches, and more deuoute and lesse sparing of any thinge they haue for the settinge foorth of godes glorie, for adorninge churches and monasteries with all ornaments, and implements pertaininge therunto? Is there anie countrie in the world that can shewe such hospitaless in all citties, townes, villadges, and hamletts for the cure of the sicke, and for the releefe of pilgrimes and strangers, such colledges for poore virgins that be depriued of parents and frindes, where they be kept and brought vpp in all honest and godly education, besittinge gentlewomen vntill they be married vppon the cost and chardges of the colledge, in euerie cittie or great towne in Spaine such confraternities beinge erected for all workes of mercie, by which meanes all sortes of distressed persons are reliued: soe many hospitalities for cast children, for whome they haue nurses to giue them sucke vpon the hospitalles charges, which also giues releefe vnto them vntill they be able to helpe themselues. Soe manny colledges for orphanes, soe manny vniuersities for schollers, as noe countrie can shewe soe manny, hauinge 24. vniuersities, and so manny howses of mercie, that I dare

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dare saye that the howse of mercy of Lif-
borne, doth more workes of charitie, and
sustaines more poore people, and marryes
more virgins for godes sake, then all the
protestante countries in Europe.

6. To conclude, England and Ireland
cannot denie, but there was better proui-
sion for the poore, before the church was
destroyed then after, and that the most
parte of all colleges and hospitalles were
builded by church men themselues. Did
not the faithfull bringe all their goodes
Act. c. 5. vnto the Apostles, to be disposed accor-
dinge to their charitie? S. Paule likewise did
receaue the offringes of the faithfull. I re-
quire, saith he, the fruite of your deuotion,
for whatsoeuer is bestowed vppon the
church, the poore are againe releued ther-
by. And as S. Hierom saith: *Quod clericorum*
est, totum illud pauperum est.

Of the vnhappy endes and other punishments,
by which God doth chastice those that pre-
sume to robb Churches, or otherwise to pro-
phane and abuse sacred things.

CHAPTER II.

Ioseph an-
tiq lib. 15.
cap. 8. &
12.



Ioseph doth register the modest
behaviour of Gn. Pompey, towar-
des the church of Hierusalem, and
also the couetousnes of Marcus
Crassus,

Crassus, by which he robbed the same, who was punished by God, he beinge slaine, and all his great armye onerthrowen by the Parthians, and that most miserably. And although thorough necessitie kinge Herod did open the sepulcher of kinge Dauid, thinking therby to haue great treasures, the said Ioseph saith that he was attached with great calamities for his presumption. In the holie scriptures wee read, that Nabuchodonosor kinge of the Assirians did robb the temple of God, and afterwardes was transformed into a beaste, and his sonne Balthazar for prophaninge the holie vessels that his Father brought from the temple of Hierusalem, was slaine by his enemies, and the kingdome taken and possessed by them. Kinge Antiochus was eaten by wormes for doinge the like. The treasure and goulden vessels brought by Titus out of Hierusalē, and by Genlericus kinge of the Vandalles, brought oute of Rome vnto Affrique amongst other spoyles, and beinge toft to and fro through the handes of manny kinges, aswell Romaines as Vandalls, none that euer possessed them escaped an ominous end, neyther the wrathe of God surceased, vntill the kingdome of the Vandalls beinge vtterly destroyed by Belisarius (who tooke in a most bloody battle the last kinge of them called Gibnier) by the comatundement of the Emperor Iustinian, they were

Daniel 6.1

Daniel 3.

418 Lib. VIII. *The Theater of Catholick*
sent backe againe to Hierusalem, hauinge
giuen a fore blowe to all such as polluted
their handes withall.

Act. 5.

2. In the actes of the Apostles wee read,
the miserable death of Ananias and Saphira,
not for robbinge the goodes which others
had giuen to the churche, but for keepinge
with themselues parte of that which once
they offered vnto God, wherfore (said S.
Peter vnto them) did Sathan tempt yow,
to lie against the holie ghosste, and to de-
ceauē vs of parte of the land you sould? was
it not in your powre not to sell it, for herin
you haue not deceaued men but God? and
loe both man and wife fell downe dead
at his feete. To giue vs to vnderstand, what
accompt wee must giue vnto God of anny
thinge that is once consecrated vnto him.
And therfore Alaricus kinge of the Goathes,
when he tooke Rome, comaunded vnder
great penalties, that none of his soldiours
should robbe any church, neither touch any
thinge that was in them sayinge, that his
quarell was against man and not against
God, neither against his Saints. Also A cer-
taine gentleman of the Goathes tooke a vir-
gine that was consecrated vnto God, in
the church of S. Peter, and vsinge great force
and violence to gett of her the golden ves-
sells and churchelstuffe that was consecrated
to Gods seruice, she said that those were
the goodes of the Apostle S. Peter, and as
for

for her parte shee was not able to defend them. The said Goath beinge astonished at the virgins resolute behauour, did forbear to lay violent handes, either vpon the virgine, or vpon those consecrated vessells: for the said kinge comaunded, as Paulus Orosius writeth, that his souldiors should carrie vppon their owne backs those holie vessells with all other thinges pertayninge to the church, and as manny Christians as should followe them, should not be touched.

Paulus
Orosius.

3. The ecclesiasticall histories are full of the like examples, yea the verie gentiles did containe themselues from spoilinge religious people or robbinge churches, not so much for any deuotion, but for verie feare of the wrath of God, whose greuous punishmentes was by them experienced vppon others for attemptinge the like sacrilege. Iulian the vncke of Iulian Emperor the Apostate, did committ a wicked robberye vpon the church of Antioch, and did mingle the holly vessells with the plate of his Nephewes, & was therefore chastised by God publikely for the same, for his entralles putrified his body was tormented with such horrible vlcers, and filthie botches, out of which there came, vglie wormes which gnawed and consumed his carcasse, by which he was exhausted and eaten, and soe ended most miserablie. Fælix Iulians threasurer and companion in the robberye

420 Lib. VIII. *The Theater of Catholick*
 aforesaid, died vomittinge all his blood
 out of his mouthe. Mauricius Cartularius
 did perswade Isacius, who was the Exarcke
 of Italie for the Emperor Heraclius, that
 he should robbe the church of Rome, which
 he did, & not longe after the said Mauricius
 was emprisoned by the said Exarcke where
 he died most miserably: & the said Isacius
 died vpon the suddaine within a little after,
 as Carolus Sigonius doth write. Leo the 4.
 Emperor of Constantinople, tooke away a
 Crowne of gould verie richewhich the Em-
 peror Mauritius did offer vnto the church of
 Sainte Sophia, in which crowne there was
 amoungst other pretious stones, a carbuncle
 of inestimable valoure; and puttinge the
 same vpon his head, presentlie there grewe
 vpon him an in apostume of which he died,
 which was called the carbuncle.

*Lib. 2. de
 regno Ital
 Zozo. 10. 3
 & baptist.
 Aegnat. in
 vita Leo-
 nis.*

*Blond. lib.
 1. deca. 2.
 Nicephor.
 hist li 18.
 cap. 4. 2.*

*Nice.
 in chroni-
 co ducis
 Banaria.*

4. S. Gregorie Turonensis writeth in
 his historie, that certeine soldiors who did
 robbe the church of S. Vincent of the cittie
 of Agence, were soe chastised of God, that
 one of them had his hand burned: into the
 other the diuill did enter, by which he was
 torne in peeces cryinge vnto the Sainct: the
 other did kill himselfe by his owne proper
 handes. Trithemius doth declare, that it
 was reuealed vnto him, that Dagobert king
 of Fraunce, for vsurpinge the goodes of the
 church, was accused before the throne of
 God, and that Charles Martell a captaine
 of

of great vallor, father of kinge Pepine, and
 vncke vnto Charles the great, was also con- Paul.
 demned for the same, and that S. Eucherius Aemil. l. 2
 Bishopp of Orleans did comaund, that his
 sepulcher should be opened, and that no-
 thinge was found in it, but a most vgly
 serpent of strange bignes. Peter the 4. king
 of Aragon, died within 4. dayes after he
 had abused the picture of holie Tecla. V-
 raca the Queene of Spaine had her belly
 burst, and so came to a badd end for rob-
 bing of churches. Astialpus kinge of the
 Longobardes, and Fredericke the Emperour,
 came likewise to a bad end, for robbing
 of churches. Francis Tarafa writeth, that
 when Gundericus tooke Siuill and intended
 also to spoile the churches thereof, that the
 diuill did possesse him, and so he died mise-
 rably. S. Isidor writeth, that Agila kinge
 of the Goathes, did prophane the temple of
 S. Acisclo martyr, where his bodie was,
 and that he made of the church a stable for
 his horses, wherupon his armie was ouer-
 throwen by those of Cordima, and that he
 fled himselfe to Merida, and was slaine by
 his owne seruantes. In the life of the S.
 Astregisill Bishopp of Burgis in Fraunce,
 wee read strange punishmentes vpon those
 that robbed godes church, and prophaned
 his monasterie.

5. When Philipp kinge of Fraunce in
 his warres againste Peter kinge of Aragon
 tooke

Zurisa to-
 mo annal.
 cap. 39.

De regib.
 Hispanie
 in Hono.

Ambr. de
 Onorales
 p. 1 lib. 10.
 cap. 23.

Survins to-
 mo 3.

Zurisa
 annali: l.
 4. c. 69.

tooke the cittie of Giron, and his soldiors
 prophaned the churches thereof, and robbed
 the sepulcher of S. Narciscus patrone of
 that cittie: out of that sepulcher there did
 issue such swarmes of flees and froggs of
 wonderfull greatnes, which so flew vpon
 the souldiors and vpon their horses, that
 that there died within fewe dayes after
 40000. French men and more. And the said
 kinge Peter in a letter written to Sanchius
 kinge of Castile, did certifie that there
 died 40000. horses, and the kinge himselve
 died shortlie after in Perpinian: soe as the
 18. Mart. prouerbe grewe in that countrie, *of the flies*
of S. Narciscus as Cæsar Baronius notes vpon
 the Martirologe of Rome.

6. In the yeare of our Lord 1414. when
 the French armie tooke the cittie of Sueffon,
 which belonged vnto Iohn Duke of Bur-
 gundie and earle of Flanders, and propa-
 ned the church of S. Chrispine and Chris-
 pinian, whose bodies are reuerenced in that
 cittie, the next yeare after beinge the verie
 daie of those Sainctes, the selfe same armie
 which was both puissant and great, in which
 all the nobilitie of Fraunce were, was van-
 quished, torne and altogether destroied by
 the english armie, which was but as it were
 a handfull in respect of the great multitude
 of the French, which the daie before refu-
 sed to graunt any reasonable composition
 vnto the said english, and this was the iuste
 iudge-

iudgment of God, inflicted vpon them by the intercession of those blessed Martyres, whose church they had defiled.

7. The Earle of Tirons soldiors, did robbe and spoile the monasterie of Timn-lage, and Kilcrea, and prophaned other churches cominge to releue the Spaniards, that were compassed about (they being within Kinsale) by the english armie, consistinge for the moste parte of Irish catholique souldiors, the english beinge altogether (sauinge a verie fewe) consumed through famine and cold, beinge not able to indure the toile and labour of so vnseasonable a winter campe. Yet Tirons cōpany exceeding the other in multitude of people, and euer before that time terrible to the english, by reason of soe many great ouerthrowes giuen vnto them, were brocken and put to flight, by a fewe horssmen that issued out of the englishe campe: beinge therunto sollicitied and procured by the earle of Clenricard an Irishe earle then in the english campe. Wherefore the said earle of Tiron retourninge from that ouerthrowe said, that it was the vengeance of the mightie hand of God, and his most iust iudgment, which ought to be executed vppon such wicked and sacrilegious soldiors, that perpetrated and comitted such outrage vpon sacred places.

8. Doctor Owen Hegan, that permitted

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or rather willed certaine soldiors of the
Clencarties (beinge then in open hosti-
lie in the weaste parte of Mounster against
Queene Elizabeth) to robbe a certaine
Church, into which the poore people of
the countie sent their goodes, hopinge to
find a safe sanctuarie therin, and within a sea-
night afterwarde, his owne brother, who
was one of the Queenes subiects, was
slaine by the verie same people vnto whome
he gaue leaue to spoile the said Church, and
alsoe within one moneth himselfe was
slaine, and another priest with him, not
by the English, but by Irish subiectes: foe as
there is noe acception of persons with God,
who beinge an indiffrent and iust iudge,
doth giue to euerie one according to his
workes, whether they be good or badd, let
noe man therfore say he is a priest, or a ca-
tholique, to collour and cloake therby his
scandalous actions, who of all men ought
to shunn scandall, and the occasion thereof.
Truly I haue found by certaine relation, that
the Irishmen neuer spared noe church,
monasterie, or anny sanctuarie in their last
commotions and insurrections, and that
therfore such as haue bene nored to defile
and spoile such places, did not escape a mi-
serable end, shortly after the sacrilegious
acts was comitted.

9. Wee knowe that spirituall benefices
and other ecclesiasticall dignities were not
bestowed

bestowed vpon the worthiest for learning, or more vertuous of life, but vpon those that were vpholden and defended by the strongest faction of the nobilitie there, soe as fewe came in at the right doore like trewe pastors, but like theeues in at the backe doore, soe as that kingdome was subiect to this abuse & confusion in S. Malachias his time, as S. Bernard sayes, who beinge made Bishopp of Downe & Conor in Vlster by the sea apostolique, beinge soe holie, and learned as the said S. Bernard was, sayes he was banished from Vlster by the Neales, to haue that dignitie for one of their owne familie, and who did enter-middle more in this busines, then the Geraldines of Mounster? who by the sword defended and vsurped the ecclesiasticall supremacie, noe otherwise then kinge Henry the 8. did, and two of his children, although they haue not don it by parleament as the other did yet by the sword, they haue done it: soe as the ouerthrowe of that howse, & of other great howses may be ascribed vnto the couetous desire they had of the liuinges of the Church, and the little regard they had to churchmen, and churches, or any other place, though neuer soe sacred. Yea sometymes they would not spare their competitors at the verie alter, which in manny places they polluted with their blood.

*Geneb. in
Chro. An-
no 988.
Anno in-
vis.*

10. The french histories doe write, that this was the cause also, that tooke away the crowne of Fraunce from the linage of Clodoueus, which was the firste Christian king of Fraunce, beinge conuerted vnto the faith of Christe, by the praier and deuotion of his most vertuous Queene Clothilda which was passed ouer vnto Charles the great, and also after the line of Charles the great, were careles of their dutie to God and his church, God tooke the crowne from them also, & gaue it vnto Hue Capè, and to those of his howse.

A prosecution of the last Chapter.

CHAPTER III.

1. **W**E should neuer make an end if wee should register soe manny examples as doe daily occurre in this matter. Petrus Cluniacensis, who ~~liued~~ liued in the same time with S. Bernard, a most holie man, and therfore called in his life time Peter the venerable, said that there was a certaine Earle in Macon a cittie in Fraunce not far from Leon, who vsurped the liuinges of the church, and persecuted church men. This man beinge feastinge one time with his frindes in his pallace, there started vp a gentleman of that maiestickall countenance

*De mira-
bilibus 2.
cap. 1.*

nance that he put all the gúestes, in great feare that were with him, and with a terrible voice and dreadfull aspect, comaunded the earle to followe him, and that with such maiestie that he could not otherwise choose. Comming to the gate, there was a mightie horffe prepared for him, and he was compelled to mounte vpp a horffbacke, and presently the horffe did fly vpp into the skies, and the miserable earle cryinge most pittifullie, vanished away with the horffe. Those that were within the pallace, durst not to goe foorth, but shutt the gates out of which the miserable earle was carried away by the diuill.

2. Paulus Emilius a diligent historio-grapher of the matters of Fraunce, dóth note the like accident of a certaine Earle called Willian, a great persecutor of the church, who beinge also at a great feast, accompanied with other great earles, was comaunded by one that was at the gate to goe foorth, and soe risinge from the table went foorth to knowe what he was, where he met with one a horffbacke which tooke him away, and did neuer appeare any more. He added moreouer, that in the very same place the Earle of Niuers, a great persecutor of the immunities of the church, was serued in the like maner. The kinge of Aragon called Sanchius through extreame necessity was forced to make vse of the church li-
uingea

uinges of his kingdome in his warres against the Moores, and although it was for the defense of Catholique Religion, yet he made restitution of all that he had so tooke from the Church. Many good authors doe note and obserue, that the church liuinges neuer profittes any, and that they doe not only succede bad with them that take them, but also consume and destroye their temporall possessions withall; for like as the mothes, the rust, or the canker, consumes the wood, the cloath, the iron, and the fleashe that ingenders them, and euen as the feathers of the Eagle beinge ioyned with the feathers of any other, consumes and spills them; soe church liuinges wrongfully detayned, or violently taken from the church, consumes and ouerthrowes the temporal estate vnto which they are vnlawfullye ioyned and annexed.

3. This England, France, and Ireland may testifie, for France enioyed but smale quietnes since Clement the 7. annexed vnto the crowne of France by the procuremēt of Francis the firste (when the said Clement married his Neece called Catherina de Medicis vnto Henry the 2. Daulphine of France at Marcells) all the promotions and donations of church liuinges vnder the crowne of France; And as for him that sought it, or by what meanes it was giuen, I leaue that to the French historiographers; yet wee knowe

knowe that he and all his issue, liued and ended most miserably, their kingdome and state was most pittifully broken with soe manny bloody garboiles, all the nobilitie consumed and exhausted with soe mannier cruell battles & ouerthrowes, so many rich townes and citties ransaked, soe many countries and prouinces vtterly destroied, soe many churches and monasteries dissolued, and cast downe, soe many religious people murthered, and soe many sacred virgins deflowred and rauished: soe as France through heresie (which by this donation crept into it) was a spectacle of all miserie, famine, pestilence, warres, vprores, & cōbustions to all other nations. And although the said Henry the 2. had 6. sonnes whereof 3. of the were kinges, yet all died without yssue, and not one of that race is left aliue: and soe, the lyne of the howse of Valois, in whome the crowne of France continewed the space of 260. yeares, is altogether extinguished, and the crowne came to the howse of Bourbon, their auncient and implacable enemies, and nowe succeedinge them in the crowne and kingdome. Henry the 8. not by any grant or indulgence of the Pope, but by force and feare of violent lawes, made and deuised by him (leacherie and couetousnes intrinsinge him therunto) tooke vnto himself a spiritual iurisdiction, and besides suppressed & cast downe all the monasteries; who, although

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although he had six wiues, and left behinde
him, one sonne, and 2. daughters yet now
there is none liuinge nor any of their lyne or
race, man or woman now extant.

4. And as for the nobilitie of England,
and Irelande, which were instruments
more ready to serue the kinges humour,
then to please God, they be all for the most
parte extinguished of whose discent or race
one amoungest 20. is not to be seene this
daie to possesse their ancestors livinges, vn-
to whose patrimonie others crept in and
succeeded, some perhappes being their mor-
tall enemies. The Duke of Norfolke, and
the earle of Arundell were the cheefest in-
struments that Queene Elizabeth had in the
first parleament shee assembled, to putt
downe the church, and to drawe all spiri-
tuall iurisdiction vnto her selfe, hopinge
that by this seruice the one should be con-
tracted with her in mariage, the other
should be in extraordinarie fauor with her,
I would they had taken S. Paules aduise.
Oportet obedire Deo magis quam hominibus.
Wee ought to obey God more then men,
or the prophet his caueat, *maledictus qui con-*
fidit in homine, cursed is he that trusteth
in man. This Duke (as a certaine graue
matrone prophesied and rould him to his
face cominge from the parleament, that he
should lose his head by her, whome to
please he didd displease God, and made ship-
wreake

Scisma
Anglia.

wreake of his religion) was condemned and put to death for highe treason against the Queene at Tower hill in London, and his eldest sonne the earle of Arundell after beinge condemned and arrayned, after much mourninge and longe imprisonment, died in the Tower of London. And the other Earle of Arundell died without yssue male of his bodie, and it is thought if he had liued any longe time, he should haue tasted of the same cuppe with the other.

5. The Earle of Ormond, which was the onlie instrument for Queene Elizabeth in Ireland to strenghten the voices of the parliament, for her spirituall supremacie, as yet liuinge, is deprived of his sight, and of his only sonne, and the only ioy and felicitie he had in this world: and of his end wee knowe not, but wee knowe he hath church liuinges, and wee are certaine that who hath them vnlawfully shall neuer thrue the better. And therefore Charles the 7. kinge of France beinge in great wāt of mony through the warres he had with the English about the dukedome of Normandie, of which the quiett state of his kingdome depended, would not make vse of the tithes of his kingdome, beinge therunto moued by a great prelate, for that he knewe they would not succede well with him. Ossorius in the historie of the kinge of Portingall Emanuel, writeth, that the Pope dispensed with him

432 Lib. VIII. *The Theater of Catholick*
him for the tithes of his country towards
his warres in Affricke, and hauinge perceaued
that he had not soe good successe as be-
fore the takinge of them into his handes,
he determined with himselfe, not to make
any more vse of them. God would not haue
things dedicated to his honor to be trans-
ferred to any prophane vse, vppon anny
pretence whatsoeuer. And for that Nice-
phorus Phocas Emperor, made a lawe, by
which he reuoked and called backe all
lawes that were made in fauor of churchmē,
for that they had such ample patrimonie,
and that the poore, as he alleadged was not
releued, nor the soldiors had wherewith to

Lib. v. in
in Conslis.
69. orient.

eat. The Emperor Basilus did repeale that
statute, by another lawe by these wordes.
Vnderstandinge that the lawe of Nicepho-
rus made (after that he vsurped the em-
pire) against the church and church liuinges,
was the only cause and offspringe of all our
milcheefe and present callamities, for that
lawe was not only don in preiudice of the
church, but also it was plainly against the
honor of God, and seinge wee finde by
experience to our great greefe, that nothing
succeeded well with vs, neither did wee
want continuall callamities after the ma-
kinge thereof, therefore wee comaunde that
it shall cease, and be of noe force, nor anny
other lawe against the church.

6. In like manner Alexia Comnenus
Empe-

Emperor of Constantinople, besides that he made streight lawes against those that vsurped anny thinge conecrated vnto God, to declare his greater deuotion, he in the golden bull added these wordes. If euer hereafter (O Lord God) anny shalbe soe maliparte or soe presumpruous, as to take anny thinge that is alreadie consecrated to God, or hereafter shalbe dedicated to his holie church, let such an one neuer enioye the cleere lighte of thy vision, neither the light of the sonne that giues lighte in the morninge, neither thy aide or protexion, but euermore let him be dispised and forsaken of thee. The same malediction in substance, the Queene Theodolenda did giue vnto all those, that would vsurpe the goodes and landes which shee did giue and bestow vppon the church of S. Iohn Baptiste in the cittie of Moutia, as Paulus Diaconus doth write. The like malediction other Princes haue cast forth vppon those that would frustrate their godly endeouours, for that they feared that one time or another, the greedy desire and couetuoufnes of wicked people, would breake all bondes of godes lawes and religion.

7. Allas how manny maledictions were cast vppon the protestants, for comittinge sacriledge and for robbinge of churches? as that of Corronell Randale, and 500. English soldiors, withall their munition and vic-

E e

tuals,

*Lib. 4. c. 7.
de gest.
Lengobardorum.*

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tualls, which were blowen vpp into the ayre
by their owne poulder by an extraordinarie
accident of a Woulfe who rann with a fire
taile into the church of Derrie in Vulfster,
which by the said Randall was polluted, all
which in a moment did perishe with a shipp
that was at anker by the said church
Anno Domini 1565. Also of one Sentleger
beinge master of the mint that was at
Rosse in Ireland, in the monasterie of S.
Francis in kinge Edwardes dayes, who for
that the workmen told him that they were
beaten by S. Francis euerie night, went
himselſe of meere presumption vnto the
said monasterie to lodge: the verie first night
he went thither, he was soe assaulted, that
he rann madd, and rann headlounge that
verie nighte into the riuer and drowned
himselſe, and his carcase was found dead
vppon the sand that morninge. In the war-
res of Garret Earle of Desmond the English
garrisō that was at Yonghull, a port towne
in the prouince of Mounster, in their fally
foorth vppon the enemies, went to a cer-
taine monasterie called Melanie, which is
scituated in an Iland, and in the riuer of that
towne called the broade water, one cap-
taine Peers, beinge the leader of that garri-
son, caused a fire to be made, and one of his
companie called Bluett an Irishman and na-
tiue of Yonghull making fire of the image
of that Sainſt called Melanye, vppon the
Iuddaine

fuddaine fell madd, and died within 3. dayes after. And the said captaine for that he commaunded him soe to doe, was deprivied of the vse of his limmes, and falling into a dead palsie, was neuer sounde vntil he died, and his companie were all killed by the said Earle his Sencsciall; this happened 1580.

8. Alsoe one Poet an Englishman, breakeing downe a monasterie of S. Dominiques in the North part of Yonghull, fell dead downe from the toppe of the church, all his limmes beinge broken. Anno Domini 1587. Also three souldiors of that towne, which did cast downe and burne the holie roode of that monasterie, died within one seanight after they hade done it; The firste fell madd, and died within 3. dayes after; The second was eaten with life, and died within 5. daies; And the third was kild by the said Earles Sencsciall within 7. daies after; all which manny of that towne now liuinge can wittnesse. The Lord Crowmell that cast downe the steeple of S. Patriques Church in Vlster, dyed within one seanight after, some said he fell madd, and died therof. Also an English carpenter, that went vp vpon the vesterie of S. Patriques church of Dublin, fell downe, his bones were broke, and died frantique within 2. dayes after. An English captaine that pulled downe the holie roode of Cahir, rann madd and cast himselfe from the toppe of the castle of the

*An. 1580**An. 1608**An. 1609*

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said Cahir, headlonge into the river, and
drowned himselfe,

9. Garrett Earle of Desmounde, after
beinge proclaimed traitour, accompanied
with his brother Sr. Iohn of Desmound and
800. more in their company, for their first
exploite, inuaded the towne of Yonghull,
which they spoyled, ransacked, burnt, and
destroyed the howses, tooke away all the
poore inhabitants goodes, stript them most
cruelly of all their cloathes, and left them
both man and wooman naked, not permit-
tinge them to hide or couer their secreat per-
tes which nature it selfe would faine couer,
rauisbinge married woomen, with manny
other wicked actes which they perpetrated,
not sparinge church or sanctuarie, nor any
thinge whatloeuere that was sacred, which
they pollured & defiled, and brought euery
thinge to vtter confusion and delolation,
makeinge hauocke aswell of sacred vesti-
mentes and chalices, as of any other chattle.
Certaine Spaniardes which were with them
at that wicked exploite, perceauinge by the
furniture and ornamentes of the churches,
that the townes men were all catholiques
and containinge their handes from spoiling,
were reprovued by some of that wicked
companie, for that they tooke not parte of
the spoile as others did; but they aunswered,
that they ought not to robbe or spoile better
christians then themselves. And one of the
said

said Spaniardes cut his cloake as S. Martine did in five partes, and distributed the same vppon five children which were stript of their cloathes and leste naked by some of the kearnes. But very fewe or none of them escaped a miserable end; For the Earle himselfe was beheaded by a poore souldior, beinge found in a woode with a verie smale companie, and not one slaine but he: whose head was carried into england, and standes disgracefullie vppon London bridge for a traitors head. His brother Sr. Iohn was found vppon the highe way by Sr. Iohn Souch, and hauinge notice that the englishmen were marchinge towardes him, he was not able hauinge a principall good horssle to moue hand or foote, vntill the english souldiors came vppon him, and kild him. This is the iuste iudgment of God, executed vppon them that made the world beleue their quarrell was for religion, and yet their first exploite and cruelest acte was putt in execution vppon poore catholicks churches, sanctuaries, consecrated vessells which they polluted & prophaned. Nothinge doth displease God more then hipocrisie, for as a holy man saith. *Simulata sanctitas, est duplex iniquitas*: fained holines is double iniquitie, for noe vice is more often reprehended of our Sauour, then this vice and wickednes, and although he pardoned all manner of Matt. 23. sinnes, yet vnto hipocrites he cried out woe,

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and course and that many times.

10. Sr. Iohn Norrice in his Portingall voiage with the bastaid don Antony going to take Lisbon, and to make him king thereof, of his great armie (which consisted of 18. thousand able men) he brought not men enough to bring home his shippes: the first enterprise that he attempted, was vpon a monasterie by the Grine, which his soldiors destroied and cast downe. The Earle of Essex that was the only Phenix of England, the cheefe fauoritt of the Queene, and the only man that all the contrie flatterd and followed, and all the English nation applauded, was arraigned and condemned of high treason, and beheaded in the tower of London, who when he tooke Cales in Spaine (an exploite both terrible to the Spaniards, & ioyfull and honorable vnto England) the churches and sanctuaries of that cittie felt the greatest smarte, which he prophaned, burned, and cast downe whose sacred vessells his souldiors tooke away and turned them into prophane and filthy vses; for the which fewe or none that assisted in that exploite, escaped an ominous and fall end, as many doe obserue and note. In the Machabees, Heliodorus doth testifie thus much who counselled his kinge if he had an enemy, that he should send him to robb the Temple of Hierusalem, and he should find the smarte thereof, because there is in that

Macha. 2.

Cap. 3.

that place the power of God, which doth destroye and confound such as come to annoy that place.

11. S. Ambrose speakinge with Valentine *Epist. 33.*
 the yonger vsed these wordes; If you haue
 noe right to doe anny iniurie to any mans
 priuate howse, much lesse, can you take away
 from Gods howse, which neuer suffred sa-
 crilegious persons vnpunished and robbers
 of churches and sacred thinges, as by the
 precedent examples appeares: as also by the
 grieuous punishment of Cardinall Wolsey is
 euident, who for erectinge his new college
 at Oxford and at Ipswicke (as Stow writ-
 teth) obtayned licence of Clement the sea-
 uenth to dissolue to the number of fortie
 monasteries of good fame, and bountifull
 hospitalitie, wherein the kinge bearinge with
 all his doinges, none durst controll him. In
 the executinge of which busines, fise per-
 sons were his cheefe instruments, which
 were sore punished by God, two of them fel
 at discord amoungest themselues, and the
 one slue the other, and the surminor was
 hanged for his labour, the 3. drowned him-
 selfe in a well, the 4. being wealtheie en-
 oughe before, begged his bread to his dy-
 inge day, and the 5. was Doctor Allen. The
 cheefe instrument amoungest them was
 murdered by Thomas fitz-Gerrald. The
 Cardinall fallinge afterwards into the kings
 greuous displeasure, was deposed, and died

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miserably, and the colleges which he meant
to haue made soe glorious a buildinge, came
neuer to good effecte. For this irreligious
robberie was done of noe conscience, but
to patch vpp pride, which priuate wealth
could not furnishe.

*Whether the kinge may take away church li-
uings at his pleasure; And whether as he is
absolute kinge of the temporall goodes of his
subiectes, he be so also of the Church, and
of Churche liuings.*

CHAPTER IV.

1. **T**He only argument Protestants
vse to proue this doctrine, is
that of the Prophett Samuell,
who said to the children of
Israell, that if they would needes haue a
kinge, he would take away their vineyardes
their landes and liuings, and would bes-
towe them vppon his seruants &c. The ho-
lie doctors doe expound this place to be
ment of Tyrannicall kinges, who follow-
inge their passion or proper will, and not
lawe or reason, would performe this towar-
des those stiffnecked people. And soe to di-
uert and dissuade them from the vehement
desire they had to gett them a kinge he vsed
those wordes, not that of right or iustice a
good kinge ought soe to doe. And soe S.

*Testado in
lib Reg.
cap. 19.*

Gre-

Gregorie doth expound the same sayinge, that Tyrantes and not good kinges will doe this, for (saith he) in that historie of kinges wee read, that God was highly displeased with Achab for takinge away the vineyarde from Naboth, for which the said Achab with his Queene Iezabell, was sore punished by God for the same, therefore S. Gregorie saith this was not godes comaundement; And therefore Dauid beinge sollicitated at the request of Orna Iebuseus to take a platt of grounde for to edifie an alter for our Lord, he would neuer take or accept it vntill he made payment thereof. Soe as whatsoeuer is sett downe by the prophett Samuell, is to giue warninge to good kinges what they should obserue, and what they should forbear to doe, thus farr S. Gregorie.

Lib. 4. c. 2.
& in Reg.
cap. 8.

2. S. Iohn Chrysostome did reprehend the empressse Eudoxia the wife of Arcadius the Emperour, for takinge away from a certaine widdowe her vineyarde, and seinge that he could doe nothinge with her by faire meanes, he caused the church gates to be shutt against her. For Emperours and kinges are not absolut Lordes of the landes, and goodes of their subiectes, neither can they take them away accordinge to their pleasures, vnles it be for great offences, although many protestant courtiers, doe say the contrarie only to flatter their Princes:

for

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for if Kinges, and Princes had the proprietie
and dominion of their subiectes goodes,
then there should be noe neede of anny par-
lement, or courtes to treate with the sub-
iects for the kinges necessitie, but they may
take from the subiects all they haue at their
owne pleasure. But the kinge for beinge
head and Lord of the kingdome, and for
his paines taken in the gouernment thereof
hath his owne patrimonie, rents and ser-
uices with such like: or if this be not suffi-
cient for the defense of the weale publique
& christiā religiō, the subiects ought to sup-
plie his wāts, rather by request then by vio-
lence. But these newe gospellers say with
the matchevillians, that kinges by their pre-
rogatiues, may take all their subiects goods
to their pleasure: as a flatterer said to the
kinge Antigonus, that all thinges are law-
full for the kinge to doe, vnto whome the
said Antigonus made aunswere. Vnto tiran-
nicall and barbarous Princes such thinges
are lawfull, but vnto vs, nothinge is lawfull
but that which is honeste.

*Plutar. in
Apo.*

3. This is the difference betwixt the
good kinge and the tyrant, for the one is
subiect to the lawes of God and nature: the
other is subiect to noe lawe, but to his
will and his passion, hauinge noe respect to
lawe, conscience, faith or iustice. The one
doth respect cheefly the good of the weale
publique: the other his owne priuate co-
modities:

moditie: the one doth enriche his subiects by all the best meanes he can, the other doth impouerish them with all extortion and imposition. The one doth reuenge the iniurie don vnto God & the comon wealth, and pardones his owne proper iniurie: the Tyrant doth the contrarie, and doth reuenge his owne quarell, and forgieue the iniurie done vnto God. The one endeouours to preserue loue and amitie amoungest his subiects, the other doth sowe dissentions and factions amoungest them to destroy them, and by their destruction to enriche himselfe with the confiscation of their goodes. The one makes great accompt of the loue of his subiects, the other euer groundes himselfe in the hatred of his subiectes; The one doth search the best and the most vertuous to bestowe offices and promotions on them: the other doth bestowe them vppon the wickeddest people he can gett. The one is a pastour to feede his subiectes, the other is a woulfe to destroy them.

4. But to come to my purpose, that it is not lawfull for kinges to doe what it pleaseth them, the verie heathens haue obserued the contrarie. Traian the Emperour when he gaue the sword to the Pretor of Rome, said these wordes. If I shall comaund anny thinge that is lawfull or iuste, vse this sword for me, if otherwise I shall bid or comaund anny thinge against iustice, vse it against

*Zonarus
tomo 2. in
Traiano.*

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against me. The kinges of Aegipt did cause
their magistrates to sweare, not to obey
them, but in thinges lawfull, the same did
Phillipp the beautifull kinge of France: and
Antigonus the 3. who comaunded his pre-
sidentes and magistrates, that they should
not execute his comaundement, though it
were signed with his owne hande, vnles it
were iust, & lawfull. It is an ould prouerbe:
Melius est imperium in quo nihil licet, quam im-
perium in quo mihi liceat. It is better to be vn-
der his gouernment where the lawe giues
noe scope, then vnder his where all thinges
are lawfull without any restraunte.

Orat. 17.
ad Cines
vimore
percussos.

Chrysoft.
de verbis
Isa.
Homil. 40

5. And for their spiritual comaunde, S. Gre-
gorie Nazian. doth admonishe the, you (saith
he) that are sheepe aske not to feede your
pastors, neither intermidle in things that per-
taines not vnto your charge, doe not iudge
your iudges, nor prescribe lawes to your
law giuers, if yow will haue me to be plaine
with yow, for the lawe of Christe hath
made you my subiectes, and referred you to
my tribunall, and that yow are sheepe of my
flocke. And therefore S. Chisostome willed
kinges to containe themselues within their
limittes, for the boundes of priest-hood is
distinguished from the boundes, & limittes
of kinges, for that of priest-hood is more,
then that of kinges, for the kinges power
exceedes not temporall thinges, but the
power of priest-hood came from heauen:
the

the kinge hath the charge of our bodies, but the priest hath to deale with our soules. Luciferius Bishop of Caler saith these wordes. What power haue you (speakinge of Princes) of Bishoppes which if you shall not obey by the sentence of God alreadie giuen, you shalbe condemned? S.Iohn Damascen saith, that Princes haue nothinge to doe in Church matters, for that their office is not to gouerne ecclesiasticall state, and therfore S.Paule saith. *Nescitis quod Angelos iudicabimus, multo magis secularia?* Doe you not know that wee shall iudge Angells, much more secular thinges?

6. The inconuenience of this is declared by two examples, of a politicke courtier, and a religious christian. Ecebolus Sophist, was maister to Iulian the Apostate, and much esteemed of him, this politician in the gouernment of Constantius, did frame himselfe a christian, to conforme himselfe to the Emperors humour: & when the said Constantius became an Arian heretique, the said Sophiste toured his coat also. Againe when Iulian the Apostate, was Emperor, & denied his faith & became an infidle, the said Ecebolus became also an infidle: afterwards when Iulian died and Iouinian also & that a most deuout and godly Catholique succeeded Iulian, Ecebolus like the Cameleon did conforme himselfe to the newe Emperor, & cast him selfe at the Church doore, crauing pardon


Lib. 3. c. 11 pardon of the Christians, as Socrates saith,
Socras. li. A liuely representation of the polititians of
3. 21. this time, of whome Iouinian the Emperor
 said, that they worshipp not God, but the
 Prince.

7. The other example is of Cefarius, who as his brother S. Gregorie Nazianzen saith, beinge honoured with great offices, and promotions of the said Iulian, and for that he would not forgoe his religion beinge a Catholique, he was disfaoured of the said Iulian, and forsakinge the worlde and the fauor of the Emperor, did set little by all wordly promotion and credit of the Emperor, in respect of the Catholique religion. This example of Cefarius, doth represent vnto vs a fine Catholique, and the other of Ecebolus a fine Polititian of these our dayes. Wherefore if wee endeuour to followe the Princes Religion, as often the kinge doth change the same, soe often wee must alsoe change ours, and soe wee make of the Prince a God, and forsake the liuinge God.

That

That the protestant religion, whose principall foundation and groundes are these articles aforesaid, is nothinge else then a denyinge of all Religion and pietie, and a reneewing of all heresies.

CHAPTER I.

1.  Aluine in his institutions saith, that S. Augustine of all antiquitie is the best & faithfullest wittnes, but he enrolled your Patrons amoungest old heretiques, as Iouinian, Vigilantius, Aerius, Aquarios, Armenians, Nouatians, Pepusians, Pheudapostles, Euuomians, Pelagians, and Donatistes. Iouinian the Moncke saith, that fasting or abstinence are of noe worthe. He destroyed also the virginitie of the blessed Virgin, affirming that shee lost her virginitie when shee was deliuered of Iesus, and said that continencie in Virgins and religious people, was noe better then matrimonie: and soe certaine Virgins beinge at Rome vpon this heresie did marrie, by which (saith S. Augustine) was committed a prodigious thinge, and was extinguished so represently that it did not gett footing amoungest other priestes.

Inst. li. 4.

14. 7. 15.

*Aug. 10. 6.
ab heresi-
bus 81.*

2. S. Ierom exclaimed against Vigilantius

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 tius vsinge these wordes. It is a sacrilege
 to heare what the filthie fellowe calls vs,
 ashmoungers and idolaters, for that wee re-
 uerence dead meanes bones, which he ment
 by the reliques of the holie Sainctes. And
 the said S. Ierom writes, that he denyed the
 sepulchers of sainctes to be reuerenced, and
 worshipped, and said moreouer, that the
 praiers of the holy martyrs profitts nothings
 after this life: imitating herin wicked Por-
 phiry and Eunomius by callinge them the
 sorcerie of diuills: therfore S. Augustine
 did condemne Vigilatius, Aerius did barcke
 against prayers, and suffrages of the dead:
 and maketh noe difference betwixt priestes
 and Bishoppes. The Peputians would haue
 women to be priestes, vnto whome they
 haue attributed all principalitie August. de
 hæres. 27. as the Protestantes haue done to
 Queene Elizabeth Anno 1. Parl. c. 1. Of the
 same heresie also were condemned, Euno-
 mius, as the said S. August. de heresi heres. 54.
 de hæres. & ad Luther. Nouatus was con-
 demned for an heretique by saint Augus-
 tine and saint Ambrose, for denyinge poure
 of absoliuinge sinnes vnto the priests, and
 confirmation to Bishoppes, as saint Cyprian
 doth wittnes lib. 4. epist. 2. Theodoret. lib. 3.
 de hæreticis. The Pelagians denyed original
 sinne in infantess: and taught that baptisme
 is not necessarie for them as saint Augustine
 writeth,

*Aug. de
 ecclesiasti-
 cis dogma-
 tibus c. 73.*

*Luther.
 tomo 2. li.
 de capti-
 uis. Baby.
 Aug. Ho-
 mil. 50.
 de Socras.
 hist. l. 4.
 Cap. 23.
 Ambr. de
 penis. li. 1.
 cap. 2.*

*Aug. hæ-
 res. 88.*

3. S. Augustine and saint Optatus doe putt the Donatistes in the rancke of heretiques, for sayinge that the churche sayled in the whole world, and that it remayned amoungest themselves in Affrique: the like Caluine saith of the Catholique church. Those Donatistes did cast the blessed Sacrament vnto doggs, burne churches, and breake alters, tooke away all church ornamentes as you doe, they abolished the sacrifice of the Masse as you doe, of which kinde of people Ignatius sayeth there hath bene some that would not away with sacrifices and oblations, because they confessed not the Euchariste to be the flesh of our Sauour Iesu Christe. Arrius, Nestorius, Dioscorus & Eutiches, as saint Augustine and saint Athanasius saye, and as it is alleadged in the 7. generall councell, act. 1. denied all traditions and the wittneses of the fathers, they said alsoe they would allowe nothinge but the scripTURES sayinge; What scripture doth proue that the sonne is consubstantiall or coessentiall with the Father? the same alsoe did Simon Magus saye.

4. With Symon Magus, Valentinus, and Manicheus, you denie free will. With Flornius and with Symon Magus, you affirme God to be author of all euill, as S. Augustine, Clemens Alexandrinus & Tertulian saye of the said Symon Magus. With Constantius, you saye that euerie Ciuill

*Aug. de
heres. 69.
de unitate
ecclē. &
lib. cons.
litterar
Petr. Op-
ta lib. 1.
Cal. inst. l.
4. cap. 15.
Optat l. 2.
Theod.
Dra. 5.*

*S. Aug.
lib. contra
Maximū.
Atha. p.
488.
Exemplū
Synodale.*

*Aug. be-
ref. 4. 6.
Clemens,
Alexan-
drinus li.
3 recogni-
tionum.
Tertul. de
prescript.*

*Athanas. epi.
ad solita-
riam vitam
degenies.
Hilar. lib.
ad Constā-
tium ex li.
qui incipit
tempus est
loquendi.*

Prince ought to be head of the church accordinge to Euseb. lib. 3. Wherefore S. Athanasius called him antechrist, and the abomination of desolation, of whome alsoe S. Hillarie saith these woordes; I tell you when I shall speake vnto you, that I speake to Nero & that Decius & Maximianus shall heare me, you fight against God, you thunder against the church, you persecute the Saints, you take away the Religion of Christe, you are not onely the Tyrant of men, but of God, you doe preuent antechrist, and worcke his misteries, you coyne faith, liuing without faith, thou of all men the most wicked: this he spoake to him in his life time.

5. With Marcius and Manicheus, and other heretiques you condemne many bookes of the scriptures, which would not receaue the scriptures: *Nisi cum adiectionibus & detractionibus factis*, but with cuttinge & maglinge of them. You take away Chrisme with Nouatus, who denied the holye ghoste. With Iouinian, as S. Augustine saith of him, you take away pennaunce from the church: who said also that all sinnes were equall. Also with Pelagius yow take away the Sacrament of orders and priest-hood, with Petrus Abalardus, Wicleffe, and Hus all vocall prayers. And with the Armenians you say that matrimonic is noe Sacrament. You take away generall counsell with

with the Arians, that would not obey the
councell of Nice. With Nestorius that
would not obey the councell of Ephesus,
with Eutiches and Dioscorus, that would
not obey the councell of Chalcedon. With
Iouinianus (as saint Augustine wittnesseth)
you eate all meates euerie daye without
any obseruation of dayes or difference of
meate, you doe the like obseruinge noe faste.
Caluine tooke away singing from the
church with the heretique Hillarius, as saint
Augustine and saint Ambrose say, when
Christe is prayfed the Arrians are madd.
With Iouinian you say, that all which be in
heauen are equall in glorie, because all iuste
persons are equall in this life in merittes,
and all sinners are equall in sinnes. With
the Catharies you denie all sacraments;
With the heretiques called Lampripi, you
take away vowes and votaries. With the
Eustachians yow take away churches and
alters dedicated to martirs.

*Aug lib.
de heresi-
bus.*

*Aug. li. 12
retract.*

*Ambr. in
quadam
oras. cont.
Maxentii
de Basili-
cis tradit-
is que
ponitur in
lib. 5. sen-
tentiario.*

6. Againe, with the Eutichian hereti-
ques, yow take away oblations, sacrifice,
and chrisme, as Leo the Pope complained
by his letters to Martianus the Emperour
epist. 75. where he saith. *Intercepta est sacri-
fici oblatio, defecit chrismatis sanctificatio.* The
oblation of the sacrifice is intercepted, and
hallowinge of the chrisme faileth. And as
in the time of Antechriste (as that auncient
holy father and constant Martyr Hipolitus,

Epist. 75.

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that liued in the yeare of our Lord 320. saith.
Ecclesiarum ades sacra tigurij instar erunt: pra-
tiosum corpus & sanguis Christi in diebus illis
non extabit &c. the church shall be like cor-
radges, the blessed body and blood of Christ
shall not be seene, the Masse shalbe vtterly
defaced, soe as yow seeme to be the precur-
sours of this beast. For with the Donarists
(as Optarus writeth) yow giue the blessed
sacrament to dogs, the chrismatorie with
the sacred chalice, yow violentlie cast vpon
the grounde, with them also yow breake
alters, with them also and with the Arrians
of Affricke (as Victor saith) yow over-
throwe churches, monasteries and chappels,
and as they made shirtes and briches of the
vestimentes and alter cloathes, burned
bookes, spoiled churches of their orna-
mentes, as appeared in an epistle by the
bishoppes of Egipte to Marcus the Pope,
and as Nazianzenus saith, *mysteria verterunt*
in commedias, the misteries of our religiō they
turned to playes and comedies, euen soe
doe you the like.

7. Againe, you refuse with these here-
tiques, to come to the generall councells, to
giue an accompte of your doinges, as saint
Augustine saith of them; With Nabucho-
donozor the kinge of Babilon, and Antio-
chus Epiphanes, and Iulian the apostate
(which represente the diuill against Christe
his spouse) yow spoile his church, yow
robbe

robbe her of her treasure, yow violently inuade all sacred parrerns and sanctuaries, yow take away alters, plates, challices, candlesticks, and all other ornamentes dedicated to the seruice of God: yow defile, abuse and staine all sacred thinges, and as they prohibited sacrifice and oblations, soe yow doe the like. With the said Iulian (which of a virtuous and catholique Prince, became suddenly a tyrannicall persecutor of Christe and his members) yow banishe priestes and religious people, but exceeding his tyranny herein, yow put them to the cruelest death that the diuill can inuente: yow contemne the crosse of Christe and called them wretched men (as saint Cyrill saith of him) for doinge reuerence to the said sacred crosse, as for making the signe of the crosse in their fore heads, for planting it ouer their doores, for keepinge it in their howses, he did also reprove them for visittinge their sepulchers, for worshippinge reliques of Martyres, for prayinge vnto them at their graues, and called them dead men. And as he ouerthrew the Image and picture of Christe, the arke and shrine wherein were religiously kept the bones of S. Iohn Baptiste, brake them open, burned them and dispersed abroad the ashes, so yow doe the like. And as the Iewes crucified the Image of Christe as S. Athanasius saith, as their fathers crucified Christe himselfe, soe you doe the like.

And as the ethinckes brake the Image of Christe, yow doe the like. Yow followe Aerius, who refused to obserue prescript and appointed fastinge dayes, alleadinge for himselfe that he should not be vnder the Iudaicall yoke of bondage, as our Iuell and other protestantes said, therby claiminge the libertie of their newe gospel.

8. The Manichees and Eustachians, did fast vppon sundayes, for that they would not seeme to reioyce for the resurrection of Christ, as S. Ambrose epist. 83. and saint Augustine epist. 86. doe declare: as also saint Epiph. Heres. 75. Also the Priscilians did fast vpon sondayes and vppon the natiuitie of our Lord, least they should seeme to alow of the humanitie of Christe, as S. Leo in his epistles dooth sett downe. All these you followe, doinge all thinges in despite of the church as Luther did. *Ecee (inquit) quando homo praecepit (Scil. papa) ob id ipsum non faciã, & si non praecepisset vellem facere*, when man comaundes (vid. the Pope) I will not obey him, for that he comaunded, and if he had not comaunded, I would haue don it, I will doe it when I shall thincke good; as the said Aerius saide, that he would not obey the church in his fastinge, and yet did not God comaund vs to obey his church and the rulers thereof in manny places sayinge, whosoever despiseth you despiseth me? &c.

*Lib. de
passione
imagini
Christi.
202. lib.
5. c. 12.
Aug. lib.
de heres.
cap. 33.
Epiph.
heres. 7. 5.*

*Luth. de
conf. part.
3. parag.
14.*

Mat. 16.

9. The Donatistes taughte (as S. Augustine saith) that the church of God consisted only of the good, and that the visible church manny yeares agoe did perishe, and that it did consist only of their owne secte and congregation, as you hold the same to be in your owne secte onlie. If wee must become protestants, wee muste embrace all these foresaid heresies condemned by all the holie doctors, generall councells of Christendome, and the vniuersall Catholique church in all ages: wee must also mantaine newe heresies farr worse then the former, and inuent more of them. As that the Trinitie of God, the deitie of Christ, his passion, death and resurrection, are but papisticall inuentions, and that they oughte, as breers as brambles to be cast out of the vineyard of the Lord, these be the wordes of one of the familie of loue, in the articles printed at London.

Aug. lib. de unitate ecclesie. c. 11

An. 1579.

10. Did not the Protestantes of Hungarie putt vpp conclusions at Albaiulia, that it is Idolatrie to adore Christe, which also they haue defended through all Germanie? Did not Whitakers say, that the image of Christe is as verie an Idoll, as the image of Venus or Iupiter? That Christe is not gotten of the substance of his Father. That S. Peter was neuer at Rome. That the succession of Popes is antechriste, that the vniuersal church is antechriste? They say moreouer

V Virak. cons. Sander. pag. 150. V Whitak. 4. cap. pag. 134.

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 that the blood of Christe auailles nothings
 for our saluation, and that it did putrine
 more then 1500. yeares agoe. Conradus a
 protestant writer doth charge Caluine with
 this doctrine and other protestants, that we
 be not iustified by the meritts of Christe,
 with manny such blasphemies vide sup. Ex
Caluini Turcismi lib. 4. cap. 22. that wee can-
 not obserue godes lawes. Buny in his chris-
 tian exercise dedicated to the Archbishopp
 of Yorke did saie of the blessed virgin, when
 shee stode at the crosse in the time of
 Christe his death, that shee violated the
 first comaundement, as also the 5. 6. and 9.
 comaundement.

Conrad. in
Theologia
Caluin. l. 1
artic. 6.
fol. 26.
Curius in
spongia
fol. 250.

In pref.
noni testa-
menti.
Peter
Martyr
 dialogo
 corporis
 Christi.
Calu Har.
uo. Mas 2
Constant.
Manasses
in analib.
pag. 114.
Hamelton.
Calu. con-
fuf. de
monst. l. 2.
Calu. in
Ca. 24.

11. Moreouer, Beza saith, that Christe
 was borne as other children are borne, and
 that Marie brought him forth naturallie.
 The same also Peter martyr, and Caluine
 holde. The said Caluine saith, that Christ
 was borne as Constantinus Copronimus
 was borne, which all Greeke writers call
 the mounster of Affricke, and the sincke of
 all impietie, and mischeefe. Which wicked
 doctrine is againste the catholique Faithe
 which saith in our creede, that Christe was
 coëaued of the blessed Virgin. So Archiball
 Hamelton shewes, that they make the vil-
 dest wooman in the world, equall vnto the
 blessed Virgine. Caluine attributed igno-
 rance vnto Christe, & saith that he obtained
 godes fauour by faithe. That Lutherans
 denie

denie Christe his assension into heauen. That Caluine denies Christe his descension into hell: others of them denies the true passion of Christe vppon the crosse. Luther saith, that if wee haue faith, wee are equall in dignitie with saint Peter, and saint Paule, with the blessed Virgin and all the sainctes, and that God is as fauorable vnto such as haue his faith, as to Christ himselfe, and that wee haue noe lesse righte vnto life euerlasting, then he: and that wee be noe lesse deliuered from eternall death then he.

12. Others said, that whosoever hath this faith, God is bound to giue vnto him the kingdome of heauen, and that through our faith though neuer soe little (notwithstandinge anie wickednes) wee should be secure of heauen, & that there is no sinne before God, but incredulitie. That the tenn comaundements pertaine not to Christiāns. That accordinge to Caluine it is impossible to the Sainctes to obserue the comaundements; Also that there is noe paines of damnation for man, but to thincke that God is aduersarie to him. Petrus Rycherus said, (who was it were the Idoll of Beza, and who was sente by Caluine vnto the weaste Indies) that Christe should not be prayde vnto. Wherefore he tooke *Gloria Patri & Filio &c.* out of the Psalmes of Dauid.

13. Did not Cartwrith say. I cannot be perswaded that saint Peter and saint Paule were

Cal. Mart.
27. Smidl.
in *vica*
Bullenger.
Calu. inst.
l. 2. *Carlit.*
impress.
Londini
1582.
Luth. 10. 9
in *enarratione*
in
Petr. c. 1.

Beza in
confess. f-
dei.
Gen. c. 4.
Luth. de
lib. Christi.
Luth. ser.
de Moyses.
& lib. de
Capt. Bab.
Calu. 2.
inst. cap. 7.
Calu. lib. 3
cap. 23.

Cart. in 2.
repl. pa.
191.


Beza in
respō. ad
arg. Brēij
Epist. 6.
Fox in his
Catechisti
pag. 1434
Calu. in
Hermō. in
Euange.
Calu. inff.
l. 1. c. 18.
Peter
martyr in
1. Sam. 2.
Melanc-
thon in 6.
Rom. 8.
Calu. li. de
eterna
Dei pra-
dest. pag.
101. Zuin-
glius li. de
providen-
tia.

were soe foolish, as to thincke, that a poor
miserable man, which they saw with the
eyes, was their God. Beza alsoe holdes the
same, and many others of that stampe, yet
some of them, that were burnt in Queen
Maries dayes, and related by Fox for Mar-
tyrs, houlde. That Christ was in desperation
when he was vppon the crosse, according
to Caluine. That God is the author and
cause of sinne, the procurer, and intiser,
comaunder and worker, and that the adul-
terie of Dauid, and the treason of Iudas,
was as well the worke of God, as the con-
uersion of saint Paule. And that man hath
noe free will: with manny such horrible
blasphemies to tedious for me to repeate,
and irksome for anny Christian to heare.
Soe as by these wicked paradoxes, it must
followe, that God is turned to be a di-
uill, and that he is most vniuste to con-
demne men for the offences which they
cannot shunne, hauinge noe free will to
auoide them, nor noe force to resiste
God, the worker, counseller, and intiser
to sinne.

That

That noe iott or sillable of Christian religion, ought to be counted a thinge indifferent or of smale moment, and that whosoever doth not agree with the Catholique Church in all pointes of beleefe, cannot be saued.

CHAPTER III.

I.  . Thomas saith, that whosoever doth err in one article, he hath noe faith of the rest : for as saint Vincentius Ferar. saith, vertue hath noe more fondations then one, and the same is indiuisible, which is the diuine trueth, which cannot be deceaued, nor deceaue : and soe whosoever doubteth in one, hath noe foundation of the reste For if a rocke should fall, vppon which there should be 12. chambers, all those chambers would fall also: euen soe the protestants in the beginninge fell from the church, which is the rocke vppon which Christe builded these 12. chambers, I meane the twelue articles of our beleefe, soe once they fallinge from the church, they fell from these 12. articles; and came vnto vs, in spiritu erroris & mendacij, in the spirite of error and lienge. This Martin Luther said of the Zuinglians. In vaine (saith he) they beleeeue in God, the father, the sonne, and the holie ghoast, and all the rest, because they denie this one
article

S. Thom. 2.

2. 2. 5. 3.

Luth. dia.

log. 6. c. 11

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article. *Hoc est corpus meum*: this is my body

2. For this cause Iconoclasters or Image breakers are auncient heretiques, because they denie that article of the catholique church of the reuerencinge of sacred images. How many of al estates, prelates, noble and common people, suffred eyther death or banishment in the time of the Emperors that were image breakers? for they considered that wholoever obserueth all the lawe, and offendeth in one, is guilty of all the reste. The trewe mother of the child would haue noe diuision thereof. *Nonne isti* (saith saint Augustine) *quos vocatis heretici*, doe not these which you call heretiques, confesse the same trinitie, beleue also in Christe, and yet they were called auncient heretiques, whose heresies were knowen and nowe altogether extinguished through their absurdities. *Hoc qui credunt* (saith he) *lib. 2. necti in catholica fide, sed in schismate aliquo aut heresi credunt*, whosoever beleeueth all articles of the creede and otherwise remaininge in any scisme and heresie, cannot be in the catholique faith. The Arrians denied but one letter in the creede, and yet saint Ierom saith, that if the church had not resisted the Emperor Valens which did fauour the Arrians, touchinge that letter which was *Omission*, in steed of *Omission*, Christendome (saith he) would haue bene in great danger.

*Aug. lib. 3
de trinit.
cap. 17.*

*Zoro. li. 3.
cap. 17.
Theod. 1. 2
cap. 18.
C. 1.*

3. When

3. When the pfect of the Arrian Empe-
 or Valens, dealt with saint Basil that he
 should not be soe obstinate or wilfull in his
 opinions, but that he should conforme him-
 selfe to the Emperor and liue in his fauour,
 he answered; that such as are fedd with the
 dainie feastes of holy scriptures, they would
 suffer all kinde of tormentes rather then
 any iott, fillable or letter should be chaun-
 ged. And as for the Emperors frindshipp, he
 did esteeme it well, soe that it were not a-
 gainst pietie and religion. S. Chrysostome
 vppon that place of saint Paule. *Hauinge*
peace with euerie bodie. Wee ought not to pre-
 ferr (saith he) peace before godes trueth,
 when the same is in danger, but rather to
 offer our liues for the defence thereof. Soe
 as yow see that the Arrians were condem-
 ned for heretiques for one letter, beinge in
 all other pointes catholiques, but the pro-
 testantes haue raised from hell all the here-
 ses that euer were, for noe heretiques al-
 moste that euer were, but kept ecclesiastical
 seruice and ceremonies like the catholiques,
 but the protestants haue taken away all:
 therfore they should not bragge that their
 religion is agreable to the word of God, or
 the Romish church, or that the Romish
 church, or anny member thereof, should
 ioyne with them therein.


*In vis. Ba-
 sil. Nov.
 oras 20.
 in laudem
 Basilij.*

Rom. 11.

That

*That the new Religion, for that it takes away
all religion, is worse then that of the
Turckes and Gentiles.*

CHAPTER IV.

1.  Turmius a protestant wryter
sayeth, that Lutherans and Cal-
uinistes do destroye and take a-
way the cheefeste articles of Christian reli-
gion, and the fondation of our faith. Which
thus is proued to be true; That religion is
beste, which thinckes of God most reue-
rentlie, and of their neighbours most cha-
ritably: but the Turcks and Gentiles doe
farr excel the new religion in worshippinge
God and helpinge their neighbors: ther-
fore it must needs be better, then the new.
Cicero sayeth, that God is a certaine excel-
lent and eternall nature, and that the order
of ecclesiasticall thinges, is the beawtie of
the world: who although they did speake
of manny godes, yet they affirme Iupiter to
be the father of all the reste, and saie that
they did worshipp but one God, and the
reste of the godes as the ministers of one
God, as Iustinus martyr said, and Plato saith.
Deus qui bonus est, malorum causa non est; God
which is good, is not the cause of euills: and
in another place he saith, God is not vniust,
but most iust. But the new religion doth say
(in

*Stru. de
vot. con-
cordia in-
cunct.*

*Cicero lib.
2. de di-
minisate.*

*Iustis. de
monarchia
Dei lib. 3.
cap. 1.*

*Plato de
repub. dia-
logo 1. in
fine.*

(in the chapter aboue recited) that God is the cause of all mischeefe and wickednes: by which wicked assertion they make him a deuill.

2. All philosophers did referre all the inferior motions, to a certaine supream motiue, by the consideration whereof, they found a certaine supream mouer, and a certaine euerlastinge cause, which is the center of begininge, and principle of all thinges, vnto whome all thinges are subordinated. The Turcks saie, that God is immutable, mercifull, pittifull, one onlie, who giues euerie man according to his worckes, reward to the good, and tormentes to the badde, and soe they call God, *la, Ila, Mahomet resulu* God, God aboue, and Mahomet his prophet. But the new religion doth say he giues noe reward to the good, nor tormentes to the badd, soe that he hath any iott of faith with him, and the more wicked a man is, the neerer he is to Gods fauour. The Turcks doe beleue that it is possible to keepe godes lawes, but the newe religion doth say it is impossible, and that heauen is giuen to those that haue any faith, without anny respect to works or mans endeuour. The Turcks also affirme, that Christe ascended vnto heauen in his fleashe, and sitteth in the presence of God. The Turckes Alcoran saies, that Iesus Christe was the sonne of the Virgin Marie, was inspired by God, that

Lutherus.

*Thema. 1. 6.**cap. 4.**Alcoran.**Azoar. 2.**30.**Azoar. 31.*

that he was the worde, the spiritt, the wisdom, and the minde of God the father, and that he was the Messias, and the Prince that was promised vnto the Iewes. Also they say, that the spiritt of God did enter into Marie, and that Iesus was begotten of her, shee beinge a moste pure Virgine. That God did indue her soule, with greater grace and vertue, then the soule of anny that was, and that of all men and women shee was the best, the purest, and the godliest, and that of all the children of Adam, none was vnspotted and vndefiled by Sathan but Marie and her child. Azoar. 3. 76. The new religion beleeuers of her noe such matter, and compares her with their owne mothers and some of them calle her, a saffron bagg.

3. Vnder the dominion of the Turcks, the christians are permitted without anny restraint, to exercise all the rites and exercises of christian religion: not soe vnder princes of the new religion, who are greater persecutors of the catholique christian religion, then anny Turcks, Iewes, Gentiles or pagans that euer were. In Constantinople there are many monasteries standing, and replenished with religious people, in Grecia and other of the Turcks Dominions, are at this day many degrees, orders, and ecclesiasticall dignities of the church, and christian pastors, as Patriarches, Metropolitans, Archbishoppes, Bishopps, and Priests,

Priests, vnto all which it is lawfull to consecrate, to say Masse, and Mouncks, Deacons and Subdeacons, doe minister at the Alter. There are all also other officers which they call Agnefts, which doe read vppon sondayes the epistles. There are also *Archimandrita*, that is to say, the Fathers of Moncks. These Patriarches are chosen by Metropolitans, Archbishops and Bishops, and are confirmed by the cheefe Bassa the kinges viccar: the next vnto these, are the Metropolitans, the cheefest of them, is the Metropolitan of Thessalonica, which hath vnder him 10. Bishops, the Metropolitan of Athens, hath vnder him 6. Bishops. In that cittie of Athens, were seene in a publike profession together 250. priests, there is a Metropolitan of Mitelin, but he hath no Bishops vnder him. The Metropolitan of Chalcedon hath vnder him 60. priests. There is a Metropolitan of Nyce, but he hath noe Bishoppe; The Metropolitan of Ephesus, hath hnder him 50. churches. The Metropolitan of Philipen, hath 150. Antioch 40. Churches, Smyrnenfis 150. and Corinth, with other Metropolitans 6.

4. All doe agree with the Catholique religion in euerie pointe, exceptinge 3. or 4. errors of the Greeks. This is knowen by the censure that Ieremie the Patriarche hath giuen of the protestant religion, which was sent by him the into Germanie, who sought

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an vnion betwixt them and the Greeke
church, seeinge they forsooke the Latine
church, or rather God, and the Latine haue
forsaken them; but the said Patriarche did
abhor, and refuse an vnion with them, and
said there was asmuch difference betwixt
them, as betwixt heauen and hell. You may
read more of this matter in Michell ab Iselt
Anno 1580. Also the Patriarch of Philadel-
phacalled Gabriell, did write vnto Marti-
nus Crusius a Lutheran of this matter, re-
questinge him neuer to trouble him, tou-
chinge either, vnion or confirmation of his
doctrine.

Syrus
hist. ibid.

D. Tho. 2.
2. q. 10.
art. 6.
Tit. 4.

5. To cōclud this matter, if Turkes, Iewes,
and Gentiles, thincke more reuerently of
God the Father, of Christ Iesus his sonne,
and of his blessed mother, yea and do shew
more fauor to christians, then those of the
new religion doe, I must thincke and con-
ceauē a better opinion of Turckes then of
these new vpstarts, for S. Thomas saith,
that heresie is a greater sinne, thē paganisme
and Iudaisme: for althoughe infidels denye
more articles of faith then heretiques, yet
because heretiques do persecute the church
with greater malice then the other, and
the greater malice argueth the greater sin-
ne, therefore heretiques are the greater
sinners. For as saint Paule saith, an he-
reticall man is damned by his owne proper
iudgment: therefore I leaue the conclusion to
the consideration of the reader.

AB

*An answer vnto Protestants, barking against
the religious institutions of holy Orders,
saying that religious vocations were not in-
stituted by our Saviour.*

CHAPTER I.

1. **I**F humane nature had continued in that blessed perfection of originall integrity, in which it was created, there would not be required (that grace excepted which in the beginning was infused and superadded vnto it) so many other graces and helps, preueniēt & subsequent, exciting her slacknes and brackwardnes, and expelling her corrupt inclination and propension to sensuality, to corruptible, base, and vile creatures. Wherefore the creator and protector of man whole nature is goodnes, whose proper worke is mercy (as S. Leo saith) doth neuer cease or desiste from giuinge of all helps and meanes to repaire and redresse this humane imbecillitie, by proposing and intimating all such sufficient motiues to worke our saluation withall, conuincing our negligence and vnprovident carelesnes, if wee will imbrace and put the same in due execution: so as for curing and healing the contagious maladies and restless diseases

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contracted and engendred by originall and
capitall sinne, he instituted the Sacramente
of Baptisme, and also for cleansinge and pur-
ginge vs from actuall and personall comit-
ted after Baptisme, he hath ordained and
deuised other Sacramentes, either to be sup-
ported by them that wee should not fall,
or to be raised vp againe and releued, if wee
were fallen.

2. Amongst all conuenient meanes or-
deined, either for reforming our said vicious
inclination, or increasing our perfectiō, none
are so certaine, or so secure as the religious
state, the assured sanctuary and common
support of all Christians, and specially of
such as are plunged and perplexed, with
the continuall fluxe and reflux of humane
frailtie, and Adams agony; For besides so
many euident testimonies of Gods parti-
cular fauour and spirituall consolation that
he doth bestowe on it, to take away the oc-
casion of sinne, who euer liued more ver-
tuously or more religiously then those that
were retired & sequestred from the daun-
gerous occasions thereof, & the alluring in-
ducementes of the vanities of this world?
Elongaui fugiens & mansi in solitudine, I fled
retiring my selfe, and remained alone vid.
from such as by their importunate and allu-
ring conuersation of filthy concupiscence,
sought to bringe me to confusion.

3. It is said in the person of a religious
man

man exempted and freed from all secular designementes. *Audiuimus eum in Euphrata*, I haue heard him at the pleasant riuer of Euphrata, that springeth out of paradise, I haue founde him in the fertile feildes amids the woods. Not in the pallace of King Pharao, but in the wildernes, the Angells appeared vnto Moises, wherefore in the desert he receaued the deuine lawes with many other spirituall consolations. S. Iohn Baptist, least his blessed conuersation should be defiled and prophaned, with the idle and loose cōmunication of his kinsmen, fled into the wildernes. When God through speciall fauour appeared vnto Abraham, and would recapitulate certaine great and hidden mysteries vnto him, he said these wordes. Depart from your natiue country, and your carnall freindes, and goe a farr off. It is said vnto the spouse of Christe. *Obluiscere populum tuum, & domum patris tui*. Take no care of thine owne kindred, and remember not thy fathers house. The Apostle after he became the seruant of Christe. *Non acquieuit carni & sanguini*, did bid adieu to flesh and bloud. Elias and Mary Magdalen in the wildernes, were dreadfull vnto the deuills, gratefull vnto the Angells, acceptable vnto God, and famous to the world. Gen. 12.

4. Did not Elias resemble the state of a religious person, who was without wife, without children, without family, allwaies

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 liuinge chaste and continente, being in that
 pouerty, as he is described with hairy skin-
 nes, and as it were begging his bread of a
 poore widdow, sometimes receiuing it from a
 crowe? Did not Elizeus, giuing ouer his
 landes and chartells, & forsaking parentes,
 house and home, giue good example of a re-
 ligious state, followe that perfection, and
 accomlishe that votary life. Wherefore S.
 Hierom calls them monckes of the ould tes-
 tament; in which number he reckoneth
 himselfe, saying. Our prince Elias, or leader
 Elizeus, our captaines, the children of the
 prophets also in the said ould law were the
 Nazarites, dedicated to the seruice of God,
 so as saint Basill, calleth the religious people
 of the ould testament Nazarites, which by
 solemne vowe consecrated themselues
 wholly to this religious profelsion: they
 refrained from wine, and from any thinge
 that might distemper their mindes, that so
 wee likewise should not only abstaine
 from sinne, but also from all the prouoca-
 tions and inducements of the same; neither
 from man, or by man did it come, but from
 the sonne of God, in which are all the trea-
 sures of wisdome and knowledge, as all
 holy fathers doe witnes, and especially Tho-
 mas Waldensis against Iohn Wickliffe, Cli-
 toueus against Luther and other heretiques
 of his time. S. Gregory against Florineus,
 which most sharply persecuted S. Benedict
 and

A. Reg. 1.

3. King. 17

3. Reg. 19

Hier. ep. 4

Epist. 15.

Num. 6.

Nazianz.
 orations
 in laudem
 Basily.

Waldes.

de sacra-

ment. lib. 9

cap. 33.

Cliso. l. 3.

cap. 9.

Greg. 2.

dist. cap. 8

and his holy order.

5. What more euident prooffe or conuincing reasons can we haue, then our sauious owne wordes? for the religious state consisteth of three vowes, I meane perpetuall chastity, voluntarie, pouertie, and constant and perfect obediēce, which Christ ordayned against the three maladies of our soule, which is concupiscēce of the eye, concupiscence of the flesh and pride of life; touching the first, he saith, there are Eunuches which haue gelded themselues from the beginning from the kingdome of heauen, meaning therby that such people by their solemne vowe of religious chastitie, and of inuincible and vowed continencie, did cutt away all liberty and occasion of wedlocke, and vnchaste desires of fleshly allurementes. Of pouerty he said in plaine tearmes; vnlesse one will renounce all that he possesseth, he cannot be my disciple. In another place he forbidderh the Apostles to carry either goulde or siluer, scrippe or purle. Of obedience he saith. He that listeth to come to follow after me, let him deny himselfe, take vp his crosse and follow me. By this abnegation and deniall of himselfe, the holy doctors haue euer vnderstood the vow of obedience, as may appeare plainly by the counsell of Zenon; all which three vowes our Sauious counselled, which are

Mat. 23.

Lnc. 14.

Lnc. 10.

Lnc. 9.

*Corn. 7^{em}.
decre.*

Matt. 19. recorded by the Euangelistes, as may ap-
Mar. 10. peare by the younge man that sought our
Luc. 18. Sauours counsell for the purchasing of life
 euerlasting, who neuerthelesse from his
 childehood kept the commaundementes,
 yet he counselled him, if he would be per-
 fecte, to goe and sell all that he had, to giue
 the same to the poore, and to follow him,
 and he should haue greate treasure in hea-
Matt. 19. uen. For by selling all his goods, he should
 make himselfe incapable to demaunde them
 againe: & by following of him doth plainly
 signifie other euangelicall counsailes, espe-
 cially that of obedience, which counsell,
 being vnaduisedly reiecte of the young
 man, was embraced of the Apostles, for S.
 Peter in the name of them all saith, wee
 forsooke all thinges; by which wordes saint
Iers. lib. 1. Hierome prooued against Iouinian, that the
in Iouin. Apostles being after admitted to the Apo-
S. Tho. 2. 1 stolique dignitie, were continente and
opus. 88. chaste without exercising coniugall society;
ar. 4. ad 3. so saint Thomas and saint Augustine saie,
Aug. 17. that the Apostles obliged themselues by
de ciuit. 4. vowe, to follow this estate of perfection,
 when by forsakinge all thinges they fol-
 lowed Christe.

That

That the Apostles and their followers in the
primative church, followed this estate
of perfection.

CHAPTER II.

1. **W**Ee reade in the actes, that all things amongst the Christiāns were comon, & whatsoeuer
lāds, houses, chattels, or moveables they had, all was sould and the price thereof brought before the Apostles. And this they did as they were obliged by vowe, and as voraries they accomplished the same as saint Hierome expoundeth (related by Platus, *de bono statu religiosi*) vpon that place of the Actes, where Ananias with Saphira was stroken dead by S. Peter for reseruing to himselfe parte of his goodes which he had gotten for the land he sould. For you (said he) did not lye to man but to God: but had not he promised the same, he should not haue bin taxed with that imputation of a ly against the holy ghoste, nor so fore a punishment would haue bin inflicted vpon him, had it not bin in his free choise to bringe the valew and price of all his goodes vnto the Apostles; And S. Hierom saith, that the state of the Christians in the beginning, was like vnto that of the Monks in his owne tyme, in such sorte that none
had

Act. 5.

Act. 2. v.

44.

Act. 5.

Act. 1.

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had any propriety of goods, none rich or
poore amongst them, their patrimonie
was equally distributed, euerie man recei-
uinge an equall portion: they imployed
their study and their tyme in prayers, psal-
mes, reading and other religious exercises,
as S. Luke and Phylo doe reporte,

*Indescrip-
tions Ec-
clesie a-
pud Phi-
lonem.
A. B. 2.*

*Cass. 2. lib.
cap. 3. &
col. 18. c. 3*

*Hier. in
vita Mar.*

2. Calsianus testifieth that this religious
discipline of monasteries and conuents,
was not only begunne by the Apostles, but
also was much increased and augmented by
them, and much more by their immediate
and next successors, men and weomen
were disioined and sequestred one from a-
nother, abstaining from wedlocke, commu-
nication of flesh and bloud, and from all
idle and friuolous conuersation of worldly
vanities. And therefore for solitarines they
were called Monkes; and for communite
of all thinges amongst themselves, they
were called Cenobite. This religiouse dis-
cipline and strict profession, was first prac-
tised by saint Marke the Euangeliste, as S.
Hierom & Calsianus doe auouch, for not
only at Hierusalem and Alexandria this or-
der was established, but in other partes of
the world, as in Ethiopia the daughter of
the Kinge there, was consecrated vnto God
by saint Mathew the Apostle, holy Thecla
by saint Paul in Grecia, Domitilla by saint
Clement at Rome, in Fraunce saint Martha
the good hostesse of our Sauour erected a
monaste-

monasterie by Marcells in a place very remote, where she with other religious women liued most vertuously.

3. Dionysius Areopagita saint Pauls discipule, declareth at large, not only their increase in his owne time, but also of their profelsion, ceremonies, and honour they had in the world. Philo the Iew, which spake with saint Peter at Rome, did write a booke in the commendacion of the profelsors of this religious profelsion, thereby to extoll his owne nation for that they were so vertuously addicted: Eusebius also alleadergeth Philo, and largely setteth downe his wordes to this purpose. Tertullian wrote a booke of the vailing or mourninge of Virgins. So weeread a decree of Pius the first Pope of that name, being set soorth Anno 147. of the order in consecrating of virgins, which order or ceremonies, saint Ambrose and saint Eusebius sett downe. Also Iustinus martyr Apologetico 2. *pro christianis*, *Clementis Alexandrinus ad Stromatum* 2. Ignatius discipule to saint Iohn the Euangelist ad *Tartenses*. *S. Cipr. lib. 1. epist. 11.* and *Origenes Homil. 17.* S. in Luke, doe write of the order and consecration of Virgins. Ruffinus and Theodoretus doe write when S. Helena went to Hierusalem to finde out the crosse of Christe, that then she founde virgins there dedicated to God; and all auncient writers that euer wrote were not forget-

Dionys. de Eccles. Hier. c. 10 in descrip. Eccles. in vita Mar.

Euseb. 1. Eccl. hist. cap. 17. Tert. de uelud. virg. 10. q. 1. ca. virginis.

Lib. de inst. virg. c. 17. Euse. c. 4.

Ruff. l. 10. hist. Theod. l. 1. cap. 18.

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forgettfull of virgins, vowes, and votaries
with which the Church of Christ flourisheth
in all ages.

*Of the increase of religious orders, and how
the same continued from time to time
vntill our dayes.*

CHAPTER III.

I.



He church of Christe hauing no
intermission or time of brea-
thing from the cruell and ter-
rible stormes of bloody perse-
cuting tirantes for the space of 300. yeares,
when all the princes of this world com-
plotted, all deuised pollicies, extended their
force, exercised their bloody imbrumentes
to destroy her, no prince or monarche being
a christian vntill Constantine the greates, a-
bout the yeare of our Lord 305. became a
christian, at which tyme the church flourished
in great peace and prosperity. This religious
institution of Virgins, increased also by the
great saint Antony the Moncke of Egypt,
commonly so called for his great sanctity,
austerity of life, contempt of the world,
mortification of his carcase, hatred of him-
selfe, and inflamed charity towards God;
and althoughe wee reade there were reli-
gious places wherein this religious pro-
fession was exercised, yet as saint Athana-
sius

*Athan in
vita An-
tonij.*

sius

thus writeth, he was the first that reduced
 and trained them to the order of monas-
 ticall rules and discipline, instructing them
 with the rudimentes of this spirituall war-
 fare, and that vnder the gouernment and lea-
 ding of others, from whome like the in-
 dustrious Bee, he collected certaine spirituall
 honie, as well for his owne education, as
 for the instruction of others, his resplen-
 dent sanctity being a shining light in the
 whole world: by his blessed examples all
 the desertes of Armenia, Scithia, Nitia, and
 both Thebaidas were replenished with mo-
 nasteries, all which were directed by the
 prouident care and wisdome of the said S.
 Antony, being as it were their father gene-
 rall, whome others imitated and followed,
 as S. Hillarion who was another S. Antony,
 who founded first monasteries in Palestine
 as S. Hierom saith. Our Lord Iesus hath
 old S. Antony in Egipt, he hath younge
 Hilarion in Palestine, and so others fol-
 lowed his steps, and many monasteries
 learned from his, the precepts of a celestia-
 ll life,

2. In the same tyme also S. Basill the
 great (so called also for his great learninge
 and sanctity) instituted in Greece monas-
 ticall order and discipline, who in a certaine
 epistle writeth thus; Wee are accused (saith
 hee) that we cause men to exercise piety, to
 forsake the world and all temporall cares,
 which

478 Lib. X. *The Theater of Catholick*
which our Lord compared to thornes which
hinder the fertility of Gods worde, for
such people doe carry the mortification of
Iesus in their bodies, and carringe their
crosse, they followe Christe. I heare (saith
he) that in Egypt there be some that doe
imbrace this vertue, and perhaps in Palesti-
ne there be some that follow this euange-
licall life. I heare also that in Mesopotamia
there are blessed and perfect people, but wee
are boyes in cōparison of such as be perfect
so that S. Basill both augmented and direc-
ted this regular life, according to order and
rules; for first of all he established most holy
lawes, that should confirme this holy insti-
tution, he also determined a tyme of triall,
which being expired, euery one was bound
to accomplish his vowe. Of whom Nazianze
saith, he was the first, not only for his owne
good, but for the good and spirituall con-
solation of other that founded monasteries,
and reduced the old obseruation and cere-
monies of the old monkes, into a certaine
forme and order more agreable to religion.

3. S. Augustine writeth, that he saw at
Millan a monastery maintained by S. Am-
brose; and saint Augustine himselfe as Possi-
donius declareth, founded monasteries for
men and weomen in Africke: the same also
writeth S. Antoninus, that before saint Au-
gustine was annointed Bishop, he erected a
monastery in a wood neere Hippo, which

August 8.
conf. cap. 6

Antonin.
3. tit. 24.
c. 14.

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as well in his life tyme, as also after his death was much increased, by whose blessed propagation and budding offspringe out of the conterminat citties, others retired themselves vnto that deuout and safe sanctuary, but certaine yeares after saint Augustines death, by the irruption of the Barbarians, they were cast downe and dispersed, some came to Italy, some to other places, which before liued in the wildernes as Ermits, and were reduced afterwardes to liue in monasteries and conuentes in citties by Innocentius the 4. Pope of that name 1243. that by their religious examples their neighbours might be edified and instructed.

4. S. Benedict who flying the world and liuing in the wildernes instituted his ordre in Mount Calsin anno 520. in a short tyme made 12. monasteries, and brought colonies into France by Maurus, into Cicilia by Placidus, into other places by others: more of him is related by saint Gregory the great. Frō this religious order many other families sprōge, the first was that of Cluny, which about anno 923. tooke his name of Odō Abot of Clunie, who being a moste learned & religious man, reformed this order, & being through antiquity and other causes slackned, was by him reduced to his former sanctiry, whose religiouse example, was imbraced and followed by other Abotes in Italy, Spaine, Germany, and England, euery one casting

Greg. 2.
dia. cap. 3.
¶ 36.

480 Lib. X. *The Theater of Catholick*
casting and laying downe a certaine proiect
for this reformation, and vsing all possible
meanes, crauing herein the authority of the
Popes, which they obtained for the re-
nūinge and obseruinge the said auncient dis-
cipline.

5. Next him followed Romualdus, who
laboured and accomplished this reformation
in the yeare of our Lord God 1000. whose
family are called those of Camulduensis,
which florished in all examples of sanctity
and perfection of life, and so mooued all
places of the world where they were to fol-
low their blessed and rare institution.

6. Next him succeded those of Valle
Vmbrosia by one Gualbertus, this man was
so infestuous and offenseue to a certaine per-
son for murthering his brother, that he neuer
omitted the pursute of him, vntill he rooke
him, who neuertheles for that he prostrated
himselfe at his feete, and asked pardon
and mercy of him for the passion of Christe
(whose feast at that very season was so-
lemnized by the christians) did remitt vnto
him that trespas, and did him no harme, in
so much that former malice and rancor was
turned to loue and charity. Whereupon the
said Gualbertus, went to the next church
and praied before the Image of the crucifixe,
which bowed its head vnto him, as if
the said Image would imbrace him; after
which tyme he was so inflamed and enkin-
dled

led with the loue of that religious and contemplatiue life, that in that very place of the Vale of Vmbrosia, he determined to put his religious purpose in due execution, which afterwarde increased by many that followed him.

7. And What family in the world more famous for the like sanctity, then those of Cister? which in the yeare of our Lord 1098 had their beginnunge and offsprunge, in the tyme of Henry the 4. Emperor, and Philip the first king of France, by one Robert which was prefeet of the abbie of Mollismé, who for that he saw the Monckes through great riches, and other worldly allurementes degenerate from their first rule and institution, departed witht wentie one of such as were more perfect then the rest into Burgundy, where in a certaine desert called Cister he fixed his abroad, and so sequestred, he liued most religiously; but the Monkes being mooued with pennaunce, requested his returning againe vnto them, & promised vnto him to be reformed, and reclaimed; he therefore hauing placed in his home one Stephen, returned to his former monastery. But Cisters was 15. yeres afterwarde confirmed in sanctity and increased with monasteries by saint Bernard, who entred into the same with 30. fellowes and 3. of his brethren, who increased in estimation, & credit both with God & men, wherupon

482 Lib. X. *The Theater of Catholick*
in a shorte time was builded for him 160.
monasteries, and all this familie sprunge
out of the institution of S. Benedict.

8. About that time also, being 16. yeares before the institution of saint Bernard, begane the order of the Carthusiâs through the strange and dolefull example of a great doctor of Parris, who being by the common opinion of all men, counted a verie good and honest man, yet after his death at his exequie and funerall, in the open assemblie he said the first time, that he was accused; the second time he said, he was iudged; and laste of all that he was condemned: at which dreadfull voice one Bruno, an eminent and learned Doctor of Parris being present, was so amazed and terrified, that turning himselfe to some that were with him, he said, who can be saued vnles he doe forsake the whole world? Wherefore he fled presently into the desertes neere to the cittie of Grarianople in Fraunce, and there liued solitarie. And that his said purpose was acceptable vnto God, it was reuealed in sleepe to one Hugo Bishoppe of that diocese, that God descended into those desertes, that he made a worthy palace to himselfe, that 7. starres lifted vpp themselues being of wonderfull splendor like a crowne aboue the earth, the one different from the other.

9. After this the order of Carmelites
was

was reuiued by Albert Patriarche of Hierusalem, which as Thomas Waldensis writ^v *Vald de*
 teth beganne in Mount Carmele, in the first *sacrament.*
 church that was dedicated to the blessed *lis. 9. c. 84*
 Virgin Mary in the Apostles tyme, but discontinued by the inuasion of the Sarazins into Palestine, wher before their comming, this order florished with multitude of saintes and holy people. After this time followed the holie orders of saint Frauncis, saint Dominique, and saint Celestine, the former, I meane saint Frauncis, was confirmed by Innocentius the 3. 1202. S. Dominique who was first a cannon regular in the church of Oxman in Biscaia, hauing imployed his learning and his trauelles for the space of 20. yeares at Tolosa in Fraunce against the heretiques, by the consent of certaine of his fellow laborers instituted his order, stiled the order of preachers, which was approued and allowed by the said Innocentius the 3. in the time of the generall councill of Lateran, and afterwarde confirmed by Honorius the 3. 1206.

10. The order of saint Celestine, beganne by one Petrus Moromus, who liued in the wildernes with great example of holines of life and multitude of miracles, which was approued by saint Gregory the 10. in the generall counsell of Lions 1274. And it is called the order of Celestine, for that the said Peter beng the author ther-


284 Lib. X. *The Theater of Catholick*
of, was made Pope afterwarde, and called
by the name of Celestine the 5.

11. The order of Observants beganne in
the time of Fredericke the 2. Emperor, who
was a great enemy to the Pope and church,
and spoiled all the territories thereof, they
dedicated themselves to the service of the
blessed Virgin, and being in number 7. verie
noble and welthy men, went into the wil-
dernesse, and there liued removed from all
the enticementes and inducementes of mis-
cheife, which was the occasion that others
also forsooke the vanities of the world.
Many other godly people in all ages and
countrie, have bene by a speciall fauor of
God, raised vp to knocke the hammers of
pennance at our slumbring and lumpish
hartes, oppressed with dead sleepe and Le-
thargie, to sounde the trumpet of Gods
wrath in his church, to awake rechles and
forgettfull soules out of the slumbring
dreames of fleshly concupiscence, crying &
repeating to the carelesse children of Adam
our sauiours heauie and dreadfull voice,
vnles yee repent, you shall euerie one
perish.

That

That preestes in the primatiue church, euen from the Apostles time, were religiouse and obserued religious order of life.

CHAPTER IV.

1. eing that religion consisteth of the foresaid three vowes, obedience, chastity and poverty, and that the Apostles and their successors haue accomplished and performed them, they were religious and obserued a religious life: for when the preistes receaued holy orders, they promised perpetuall chastity, and if any of them had wives, by the example of the Apostles, they willingly of their owne accorde refrained from the vse of wedlocke. They obliged themselues also to cannonicall obedience, as Sulpitius writeth of saint Martin, whome saint Hillary sollicitated that he should be made preiste by himselve, and whome for his great vertue he loued, for that in receauing holy orders of him, he would be obliged to stay with him and render to him obedience. S. Gregory also declareth, that it was the custome of Rome, that no preist could deaparte from thence that receaued ther holy orders. Cōcerning pouerty, which is the third, the preistes in old tyme embraced the same, in so much as when they

4. Epi. 74

486 Lib. X. *The Theater of Catholick*
 were made priestes they made a resignation
 of all they had, whether it was patrimony,
 or anny other worldly substance, which S.
 Hierome declared saying, that this was the
 cause why the preistes were shaven, that it
 should signifie a cuting off and forsaking
 of all temporall wealth. Prosper confirmeth
 the same, saying it is expedient and meete
 for the acquiring of perfection, to despise
 his proper goodes, and to be contented
 with the goods of the church, for the goods
 thereof are not proper but common; and
 so he brought examples of saint Paulinus
 and S. Hillarius, who when they were made
 preistes and Bishops, they sold their patri-
 mony, and gaue the price thereof to the
 poore, and were diligent administrators of
 the patrimony of the church, distributing to
 each one proportionably according to his
 degree and necessity. S. Clement writeth
 that the common life was requisite and
 to be followed of those that addicted and
 yeilded themselues wholly to the seruice of
 God and to the imitation of the Apostles:
 the like obseruation of life saint Gregory the
 greate wished saint Augustine to institute,
 amongst the cleargy of england. The same
 is also confirmed by the decree of Eugenius
 the 2. and Vrbane Pope, in his epistle to all
 the cleargy.

2. Of this grew the Canons regulars,
 which life began in the Apostles days, and
 after-

*Lib. de vi-
 sa conu-
 plina
 cap. 9.*

*Epist. ad
 clerum
 Hierosoli-
 mitanum.*

afterwardes was renewed and restored by
 by saint Augustine, as Possidonius writeth, *Possid. in*
 that he had a monasterie within the church, *vita D.*
 in the which nothing was propre, but all *Aug.*
 was common; But after that saint Augu-
 stine was deade, and Hippo of which he
 was Bishoppe being destroyed and ransack-
 ed by the Vandales, Gelasius a holy man
 of that institution, with some others came
 into Italy, & being made Pope, the rest that
 were with him liued most regularly in a mo-
 nastery that was founded by them nere to
 the church of Lateran, which continued
 800. yeares, vntill afterwardes thinges that
 were common were made proper, euery
 one hauing a portion assigned vnto him.
 Of this order of Canon regulars, was saint
 Patricke the Apostle of Ireland, and also
 saint Dominicke, before he instituted his or-
 der. In the primatiue church all preistes ob-
 serued this religious community, and espe-
 cially such as dwelling in citties and great
 townes had any charge in them, as wee may
 read in saint Augustine, but such as were or-
 deined to be incumbentes in the country, *Aug. ser. 1*
 in respect of seuerall parish churches, and se- *refertur.*
 uerall distinct incumbencies, were permit- *11. q. 1.*
 ted to haue seuerall prouisions and distinct
 benefices, and as the christians encreased,
 so their pastors and preistes increased also:
 the spirituall want of the christians, the ma-
 jestie of God, and the dignity of the church

18 Lib. X. *The Theater of Catholick*
requiring and exacting many seruantes to
serue the one, and many pastors and preistes
to serue the other, in the multitude whereof,
it were very hard to preserue and continew
the splendor and sincerity of the former fer-
uor and charity of that heroicall age, which
had as it were the flourishinge springe, and
the first fruites of the holy Ghost, and
therefore the prime and the cheefest season
of holines and religion: Of whose blessed
vigor of piery, the lesse wee sauor by tract
of tyme, the more our owne proper loue
increaseth, and the loue of God decreaseth.

3. But in all ages God sendeth some to
reforme the auncient discipline, and to re-
uiue the languished vigor therof, not only
in themselues but in others, especially in
this so generall a corruption, not only of
nature, but also of manners, of religion and
lawes, of ciuill honesty and religious pie-
tie, as Ignatius Loiola 1540. began his re-
formation of the clergy, and by the institu-
tion of his order confirmed by Paule the 3.
Pope, renued the old discipline by reducing
his order and institution therunto. It is
also a matter of no lesse consideration then
the former, that in one night he was borne
in the house of Loyola nere the towne of
Bergara in Ipulcha a prouince betwixt Bis-
caie, and the kingdome of Nauarre, and
Luther was borne in Saxony in a towne
nere Wittenberge called Ilesby 1483. vpon
S. Mar-

*The foun-
der of the
order of
the Socie-
tie of Je-
sus.*

Syrins,

S. Martins daye. Both of them employed their wittes at one time, the one to bring all religion and ecclesiasticall order to utter confusion and miserable desolation: the other to restore the same to the auntient perfection thereof; the one of a religious man became an Apostate, of a continent became lecherous, of a saint became a diuell: the other of a seculer became religious, of a souldier became a saint, of a man became an Angell. And as at one time and in one night, S. Augustine was borne in Africke, and Pelagius the heretique was borne in Englande, and as Pelagius intended to overthrow the church with his peruerse heresie, and S. Augustine laboured to restore the same by his sounde doctrine; so the blessed Ignatius with his religious & blessed family, labored to destroy the darnell and cockell of heresy, which Luther, Caluin and all their most wicked and blasphemous sectaries, haue sown in the feild of our Lord which is the Catholique Church.

4. Others after him were made instrumentes to reforme the slacknes and desolation of the clergy, as Phillip Nereias, and other godly people at Rome and els where in our owne dayes, and haue also cast their beames into other kingdomes, especially Italy, Fraunce and Spaine. Seing that God can neuer be glorified in this world but by his church, nor his church can neuer be manteyned

490 Lib. X. *The Theater of Catholick*
teyened but by sacrifice and sacramentes, nor
sacraments can be offered or done but by
priestes, for the which they are ordeyned and
instituted cheifly and principally. And who-
soever goeth about to take away preisthood,
taketh away both sacrifice, sacraments, reli-
gion, church, and consequently robs God
of his honour, spoiles him of his glory, and
deprives Christians of their knowledge &
loue of him.


5. This preist-hoode is deuided into
two orders, the one speculatiue, and the o-
ther practically; and as Christe was intertey-
ned by two deuout sisters, Mary & Martha,
so he is also continually serued in his church
by two religious orders, which Mary re-
presented. I meane the speculatiue, and the
order of the cleargy which Martha signi-
fied; This saint Ambrose declareth saying.
Who can be ignorant that in the church of
God there are two excellencies, the one is
the office of the Clergy, the other the insti-
tution of Monkes, the one to be exercised
and practised amongst men, the other to be
trained vp and accustomed to abstinence &
patience, the one to be represented on the
theater, the other to be hidden in a corner,
the one to be a spectacle to the world, the
other to be kept in secret. And therefore
that worthy champion of our Lord saith,
spectaculum facti sumus Deo, angelis & homi-
nibus. Wee are become a spectacle to God,

Ambros.
epist. 25.

to Angells, and to men: the one fighteth against the confusion of the world, the other against the allurementes of the flesh, the one more profitable for his neighbor, the other more perfect for himselfe, both of them denie themselues, that they may serue Christe perfectly, because to men of perfection it is said, *Whosoever will come after me, let him deny himselfe and follow me*; the one doth strugle with the world, the other wrestleth with the deuill: the one ouercometh the baites of the world, the other flies from them, vnto whome the world is crucified, and he vnto the world: the one hath greater tentation and greater victory, the other lesse daunger and greater security: thus farre saint Ambrose, by which you may perceiue the state of those that liue in Cloisters and Monasteries and Monkes Friers, and such as liue abroade in the world, in continuall feare and manifest daungers, in which many are fallen, and many others are vpholden.

Of the multitude of religious persons.

CHAPTER V.

- I. othing is soe ircksome vnto our corrupt nature and carnall disposition, altogether corrupted with the too much alluring humors of sensuality,

fuality, intoxicated with the blinde affection thereof, as to caste the yooke thereof away from vs, by taking vp Christes crosse, by denyinge our selues to follow Christe, whereof in so doing wee may apply to our selues that verse of the prophett: *Deripuisti Domine vincula mea, tibi sacrificabo hostiam laudis.* O Lord thou hast broken my fetters, I will sacrifice vnto thee a sacrifice of praise. Which euer was obserued in all ages of the gospell, by vtrterly renouncinge the world with all the pompes thereof, which was put in execution by the perfection of religious vocation.

2. How many thousandes, or rather millions, by the examples of saint Paule the Hermitt and saint Antony, haue caste off this yooke, abandoned or rather abiured the world; retired themselues to the desertes, there with greater liberty of spirite, better security for their saluation, and les daunger of tentation, to serue God all the dayes of their liues? Of the said saint Antony it is written by a moste holy sainte, that in the mountaine there were monasteries as if they were tabenacles full of deuine quires, of such as songe psalmes and praied, which seemed to inhabite a certaine infinite region seperated from all conuersation: amongst whome (saith he) there was peace and concord, there none hated another, either by word or frowninge: wherefore that of the
scripture

*Athen. in
vita eius.*

scripture may be verified thereof, *quam bona domus tua Iacob*, how good are the houses of Iacob, the tabernacle of Israell, they are like woodes that doe shaddowe, like a paradise vpon riuers, like tabernacles which are pitched of our Lord, and like Cedars of Libannus about the waters.

Num. 23.

3. The like testimony saint Hierom giueth of saint Hilarion, who about that time founded many monasteries in Palestine, wherein also Macharius the disciple of saint Anthony and Cariton, founded many monasteries, in one of which as Isodorus recordeth, were a thousand Monkes. It is said also that one Apollonius, had 5000. Monkes vnder his gouernment. In the mountaine of Mitria which is 40. miles, from Alexandria, were 5000. monkes in 50. monasteries which were all gouerned and directed by one Superiour. Syria and Ægipt did also abound with such swarmes of holy monkes, that the wicked Emperour, Iulian the Apostate and Valens, compelled them by force and violence to goe as souldiers to the warres, but quickly afterwarde God punished both the one and the other for their labour; saint Hierome wrote the life of those Monkes.

Hieron in vita, Hilarion.

4. Palladius Bishop of Cappadocia, went, in pilgrimage barefooted, being accompanied with 7. to visite the Monkes of Ægipt, they came vnto a certaine citty by Thebes

494 Lib. X. *The Theater of Catholick*
Thebes called Oxirnicum, in which they
found such religion and sanctity, as they by
word could not expresse, in which there
was no heretique nor gentile, and wee saw
more monasteries and religious houses
there (saide he) then prophane houses, so
that euery streete and corner thereof were
replenished with deuine praises and celestially
Alleluias, the whole citie being as it
were but one only church, inhabited and
possessed of the seruantes of God, the Bishopp
of that citie told them, there were
20. thousand Virgins, and 10. thousand
Monkes: wee are not able (saith he) to
expresse with what entire affection, honour,
and seruour of charity, they entertained vs.
He saw also at Babilon and Memphis, an
innumerable multitude of Monkes, which
were endewed and adorned with sundry
giftes of the holy gholste, this is the place
where the Patriarche Iosephe kept in store
prouision of wheate for seuen yeares scarcity.
He maketh mention of Amonius the
father of 3000. Monkes, dwellinge neere
Thebes, and Paconius which liued 400. yeares
after Christe which had 7000. Monkes
disioined the one from the other in diuers
houses. Also Serapion which had 10000.
vnder his gouernement, whose liues were so
famous for their sanctity, and eminent virtues,
that many went in pilgramage to the
desart to see them, amongst whome was
that

*Epitaph.
epist. 27.*

that holy woman Paula, as saint Hierom reporteth. Who beinge astonished with their admirable vertues, & forgettinge her owne sex, wished to dwell amongst so many thousand Monkes, who neuer went to any of their cells, but she prostrated her selfe vpon her knees, before each of them, beleeuing she saw Christe in euerie one of them.

5. Many thousand virgins imbraced this religious perfection as the ecclesiasticall histories recorde, especiallie Theodorus who writeth, that there were an infinite number of Monasteries and conuents of Virgins in moste partes of the east, as in Palestine, Ægipt, Asia, Pontus, Siluia, Siria and Europe, from the time that Christ was borne of a Virgin, the swarmes of Virgins were multiplied, in all which multitude both of men and weomen, no irregular or disordered confusion was practised, none was impeached with any imputation of shameles or irreligious misdeameanour, the cheefest consideration of their rules and institutions (as saint Hierom saith) was to obey their superiours in all thinges, except (saith he) the time of publique exercise of prayers, and meditations. The Monkes of Ægipt liued altogether by their owne labours, and what euerie one could gett by his toile, and industrious acquisition, sauing a small portion, which he reserued for his owne sustentation and liuelie-hood, they brought

*Religiosa
histor.*

496 Lib. X. *The Theater of Catholick*
brought it to their father generall to be distributed vpon the poore, & so they were wonte to send ships loden with corne and prouision vnto Alexandria for the releife of the poore prisoners, and other needy distressed persons; for in Egypt were not such number of poore people which could consume the Almes and bountifullnes of these saintes.

6. But let no man carpe or take occasion of detractinge of the religiouse persons of this time, for that they doe not so labour for those Monkes of Egypt and Palestine had no other purpose or imployment, but to serue God and to labour for their owne proper perfection, not respecting their neighbours, and so for the moste parte they liued in remote places, and it was also provided by their institution to labour with their bodies: but the Monkes and religious orders of our tymes, they are bound by the institution of their order, not only to helpe themselues spiritually, but also their neighbours, and so they are bounde to preach and teach and heare confessions. For the accomplishing of which worke, to doe it well, they must needes study, and labour very much, which cannot be accomplished or well done, if they should bestow their tymes in any seruile worke.

7. Europe also is bewtified and famous with these religious orders and obserua-
tions

tions of Italy, as saint Gregory the great, maketh mention in his 4. dialogues, which he composed for the moste parte of the liues and miracles of many religious saintes of that country. Trithemius doth write; that in his owne tyme which was about anno 1470. there were of the order of S. Benedict in the prouince of Moguntia 124. abies besides 10. that were seperated from the rest, and added that there were in other places 5000. compleat abies, besides many small monasteries. Other authors doe write as Cæsararius, Bruto, and the author of the beginning of the order of Cisters Montaluo, and *Arnoldus Abion in ligno vite*, that there were 37000. monasteries of the order of S. Benedict in the world, 14000. Priories, Nunries 15000. that there were canonized of that order 55000. that there were popes 46. Cardinalls, 300. Parriarches and Archbishops 1600. Bishops 4000. Emperours 25. Empresses 29. Kings 54. Queenes 53. sonnes and daughters of Emperours 54. sonnes of Kings 49. daughters of Kings 72. doctors that wrote bookes 15000. Martirs 5270. For the space of 300. yeares, all the Popes were of that order: for the space of 600. yeares all the vniuersities were gouerned and directed by that order: and 33. kingdomes were conuerted by that order vnto the christian religion. Tertullus father to Placido the Monke, bestowed vpon saint Benedict

498 Lib. X. *The Theater of Catholick*
 28. prouinces, 98, cities and villages, all the
 kinges of thele partes of the world for the
 molte parte were buried in the monasteries
 of the said order: the Kinges of France in
 the monastery of saintes Denis, the kinges
 of Englande at Westminster, the kinges of
 Naples at S. Seuerine, the kinges of Cicily
 at Palermo, the kinges of Arragon at Po-
 blete, the kinges of Nauarre at S. Saluador,
 the kinges of Portugall at Alcobaco, the
 Emperours in the Monastery of Fuldense.
 The Abbay of Floriacense with the monas-
 teries therunto belonginge, is worth a mil-
 lion by the yeare.

Bernard.

in vita 8.

Malachie

Plati. de

bono statu

religiosi

lib. 2. c. 24

8. S. Bernard writeth that in Ireland
 there was a monastery that brought forth
 many thousand Monkes, & was the head of
 many monasteries, a place (saith he) truly
 holy, fertile of saintes, and moste aboun-
 dantly fructifyinge vnto God, so as one of
 the children of that most holy place called
 Luanus, was the founder of an hundred mo-
 nasteries. Ireland (saith the same saint Ber-
 nard) being so inriched by these blessed peo-
 ple, may iouisfully singe the verse of Dauid.
Visitasti terram & inebriasti eam, multiplicasti
locupletare eius. Thou hast visited the earth,
 and thou hast ouerflowen and abundantly
 inriched the same with the swarmes of thele
 holy people, who made their excursions
 and cast forth their beames into other pla-
 ces, out of which came holy Columbauns

into

into Fraunce, and builded the famous monastery of Luxouia, where heavenly and divine Alleluias, surceased not any instant or moment by night or by day, whose blessed quire is incessantlie supplied by religious Monkes: thus farre Saint Bernard.

Of many great and eminent men, Who forsooke and contemned the World, to become religious.

CHAPTER VI.

1. **B**Eing to speake of many great and eminent persons who contemned the world to become religious, and were the flower and ornament of the catholique church (the number whereof, are almost innumerable) I wil endeavour to exēplifie them, first in the grecians, and next in the latines. Of these in the first ranke I may put Serapion, who in the yeare 193. beinge a younge man, imbraced a monasticall life, and was made the 8. Patriarche of Antioch after saint Peter, none in his time beinge soe learned, or soe eloquent as he, who wrote manny learned bookes. After him succeeded Pamphilus anno 240. being the learnedest of his time, of whose great librarie saint Hierome made mention: he was put to death by Maximianus. About that time also was Lucianns

Hier. de script. Eccl.

500 Lib. X. *The Theater of Catholick*
which as Suidus saith, kept schoole at An-
tioch, who also was famished to death by
the said Maximianus. After him flourished
Hier. ibid. saint Iohn Climachus, the ornament of his
tyme, who liued in the monasterie of Mount
Sinay; Not inferior vnto him was holie E-
phrem, whose writings next after the scrip-
tures, were read in many churches of the
East, as S. Hierom recordeth.

2. Others were most famous both for
their incomparable learninge and sanctitie,
as saint Basil and saint Gregory Nazianzen,
both of which professed monasticall life.
For the said Nazianzen, trauailing by sea
vnto Athens and being affrighted with great
tempest, made a vowe to serue God in mo-
nasticall profession, if he did ariue safe, which
vowe when he had ended his studies he ac-
complished. S. Epiphanius also a man verie
memorable, beinge the light of his age, by
the helpe of one Lucius Mounke, retired
himselke to religious sanctuarie. What shall
I say of S. Iohn Chrysostome Archbishoppe
of Constantinople, who liued anno 400/
and of saint Iohn Damascen, who liued
anno 730. haue they not also applied them-
selues to serue God in this euangelicall di-
cipline? I ought not to forgett Nilus, Isacius,
Euthimius, Anastasius, & Besarion, the last
wherof was the anchor in the general coun-
cell of Florence for the reconciliation & v-
niō, of the Greekes, vnto the latine, church,
who

who for his great learning and hollines, was created Cardinall by Eugenius the 4. thus farr of the Greekes, besides others thowlandes which were to tedious to recite.

3. Amoungest the Latines wee will put in the first rancke, the two pillers of the church, saint Hierome and saint Augustine, both which consecrated themselues to the seruice of God in monasticall profession. As for saint Hierom, from his childhoode he was trained vpp therein, and soe addicted therunto, that he refused to take holie orders at the handes of Paulinus Bishoppe, of whome he was soe earnestlie sollicitated, therunto, yet he would neuer take it vpon him but conditionallie, that he should neuer leaue off monasticall professiō, of which writinge to Pamacius, he said he would not leaue of, that for the which he forsooke the worlde: and when he was stricken in yeares, he retourned vnto Hierusalem, and at the cribe of our Lord he by ioyninge his helpe with saint Paule, erected two monasteries, one for men, another for women, and amplified, and enlarged them at his owne proper charges, and as he himselfe wirneseth, did send Paulinus to sell all his patrimonie for the entertaininge, and relieuing of all such Mounks, as out of all places of the world came to see him.

Epist. 61.

4. As for saint Augustine, although it be

502 Lib. X. The Theater of Catholick
manifest by other authors, and specially by
Polsidonius, that he obserued this institu-
tion, yet his owne, wordes can best declare
the same. I (saith he) the writer hereof
haue most intierlie loued the perfection of
which our Sauour speaketh saying; *Goe, and
sell all that thou hast, and giue it to the poore,
and come and followe me:* neither by my owne
force haue I don soe, but by his grace hel-
pinge me, and none knoweth how much I
proffited by this way of perfection but
my selfe, and to this purpose I exhorted o-
thers asmuch as I coulde, and in the name
of our Lord I haue many consorts, who are
perswaded by my meanes. In another place
he saith. Petilianus with his cursed tongue
did not forbear to slander, and find fault
with Monasteries, and Mounckes, repro-
uing me that this kinde of life was institu-
ted by me, which order being spred through
the whole world, he saith he knoweth not,
or at least he faineth ignorance therein: thus
farr saint Augustine.

*Contra
Petil. c. 4.*

*Hier epist.
13.*

5. In their times was that charitable Pre-
late, Paulinus, Bishopp of Nola, who was
a Mouncke as saint Hierome recordeth, his
bookes doe testifie his great learninge his
workes of mercie doe witnes his great cha-
ritie: for when Nola was ransaked of the
Vádals in Affrick, he would needes put him-
selfe into captiuitie for the redemption of a
poore Widdowes onlie sonne. I ought not
here


here to neglect the worthie Prelate S. Martin Bishopp of Toures, who builded 3. monasteries; the first at Millain, out of which he was driuen violentlie by Auxentius the Arrian. The second at Poitiers. The third at Toures, where though he was a Bishopp, he obserued regular discipline with 8. Mounckes vntill he died, as Sulpitius writeth. About that time alsoe flourished Iohn Cassianus, a Scythian by nation, being first disciple to saint Iohn Chrysostome, who erected a monasterie at Marsells. Next vnto him was Eucherius Bishopp of Lyons, and monck, brought vp in the conuent of Lyrinensis, and Prosper Bishopp of Rhegē, who was a mouncke, and secretarie to Leo the great.

6. How famous was Fulgentius in Affrique and in all partes of the world for his great learning, in writinge so much against heretiques, who being a Bishopp, obserued monasticall life? Immediatly after him, followed that worthie man Cassiodorus, who being Senator of the cittie Danenan, and chauncelor to Theodoricus king of the Romanes, whome (for that the said kinge killed Boetius) he forooke together with the worlde, and became a mouncke of the order of S. Bennet Anno 550. After him succeded Gregorie the great, soe called for his great learning, and sanctitie, who of a mouncke of the said order, was made

504 Lib. X. *The Theater of Catholick*
Popé. What shall I say of S. Gregorie of
Toures, who was taken out of the monas-
terie to gouerne that Sea? of saint Eutropius
Bishopp of Valentia, he being also a môcke?
Of Isidorus who was taken out of his mo-
nasterie to be Bishopp of Ciuill? Of Alfon-
sus who from the conuent was assumed
to be Archbishopp of Tolledo in Spaine,
whose learned bookes doe edifie the world;
How glorious is France by soe learned
mounckes, and religious people as S. Ber-
nard. S. Cesarius Bishopp of Orlans, and
Anselmus with many others? Italy by S.
Benedict, saint Bonauentura, saint Thomas
of Aquinus, saint Frauncis &c. England by
saint Beda, saint Bonifacius &c. Irland by
saint Patrick, saint Malachias, saint Colum-
banus, saint Columba, saint Brandan with
infinitt others.

*Of Emperors Kinges and Princes who forsooke
the World to become religious.*

CHAPTER VII.

I,  Lthoug our soules in the sight
of God who made them, are
equall by nature, yet he maketh
choice rather of the poore,
then of the powerfull and riche: of the
humbliest and basest, then of the proude and
loftiest; For as the Apostle saith, there are
not

not many noble nor wise accordinge to the fleshe, for God maketh of the poore his selected people to confound the rich, the foolish of this world he prefers before the wise thereof, he deposeth the mightiest from their throane, and exalteth the humble and meeke: the more that a man is intangled with the worlde, and allured by the vncertaine and deceitfull promises, and promotions thereof, the greater difficultie hath he to forgoe it, and the lesse feelinge, hath he to preuenient the dangerous ruine, and dismall lott of the same, and a man once being ingulfed in the filthie puddle of beastlie concupiscence, which euer doth insult ouer the spiritt, the lesse feeling hath he of godes inspiration, and the lesse swaie beareth the interior man, which in carnall and beastlie people is altogether restrained from his operation, by their insatiable and inextingible appetites of their fleshlie inclination, and disposition, to these vilde and corruptible thinges.

2. When the greatest and mightiest Monarches and Potentates of this world are in this case, especially if they be wantonlie trained vpp in voluptuousnes, and enticed with lasciuious and wanton exercises, they forgett and forgoe all spirituall motions, to make themselves as it were dull and insensible to all celestiall influence and illustrations, forgetfull of God, obliuious of his comaun-

comaundementes, negligent of their charge, carlesse and vnprovident of the end, and marke for the which they are exalted, and aduanced to the regall scepter, which is the peace and tranquillitie of the comon wealth. But they not respectinge either comon good, or the peaceable estate of their kingdomes, abusing their powerfull force, and dignitie with wanton lusts, and other execrable vices, and wickednes, of whome it is spoken by the holy ghoast. *Gaudium hipocrite instar puncti*, their ioye, and allacritie shall quickly be ended, and they likewise eyther themselues or their posteritie shalbe plunged an perplexed with the vsual troubles, continuall calamities, and fatall reuolutions, which commonly are incident vnto such princes, of whome it is said; *Vitium iniustum mala capient in interitu*. The euils and mischeefe of an vniust and wicked man shall intrappe and compasse him, euen vnto his destruction and vtter decaye; They may for a smale tyme raigne ouer wicked natiōs, for whose dreadfull and abhominable trespasses and wickednes, God suffreth or rather stirreth vpp Tyrants, to vexe, punish and ouercharg their miserable subiects with grieuous and intollerable oppressions, tyrannicall extortions, impositions and irreparable calamities, who euer maketh choice of wicked officers and ministers, which frame and conforme themselves to
 please

Psal. 134.

please their wicked humors, and are skilful architects to putt in execution their detestable plottes and purposes, slaues of their bellies, enemies of Christs crosse, captiues, and seruants of the diuill, whose chiefest reward and promotion for performing their dreadfull and bloudie tragedies, is the gouernment of such prouinces and citties, to whome they haue comitted them.

3. And although Ferdinande King of Castile and Arragon, father to the good Queene Katherin of England, was as vertuous and iust a prince as liued in all Europe in his daies, yet whē he was dienge, he gaue a mournfull sigh, and said, he had rather then all the kingdomes in the worlde, that he were a poore lay brother in some religious order, seruing in a monasterie, then (said he) my cōscience shoulde be disburdened of the heauie, and dreadfull terror of my dangerous accomptes, for the heauie burden, of soe manny kingdomes, states, & Prouinces for the which I miserable wretch must aunswere, being scarce able to satisfie or yelde accompt for my owne secrett and peculiar offenses, much lesse for the gouernement of all those regions committed by God, to my charge and ouersight. After that the Empire Anno 800. was translated by Leo the 3. Pope into the West, and Charles the great King of Fraunce being made Emperor some of the Emperors that succeeded him,

Zonarus
somo 3.
forla-

308 Lib. X. *The Theater of Catholick*
forsaking the Empire, became religious, as
Lotharius, who beinge fifteene yeares Em-
peror, and liued a most vertuous Christian,
remembringe the speech that his father Lo-
douicke vsed in the time of his death of the
vanitie of the worlde, and of the miserable
estate of such as are the slaues therof, became
a Mouncke anno 865.

4. Hugo. the Emperor, after many vic-
tories that he had against his enemies, be-
came a Mouncke. Rachisius kinge of Italie
resigninge his kingdome to his Brother
Astulpus became religious in the Monas-
terie of Mount Calsius, of the which he
was as it is thought, Abott anno 741. Pipine
kinge also of the Romanes and eldest sonne
of Charles the great, followed that blessed
example, who became a mouncke in a mo-
nasterie that he builded himselfe at Verona
anno 805. In Spaine Bamba very prosperous,
and fortunate both at home and a broade,
amongest his other victorious exploitcs,
defeated and discomfited 200. shippes of
Moores that were Pyratts, tooke also Paule
kinge of Fraunce prisoner that came to in-
uade Spayne, at length beinge moued by
diuine inspiration became a mouncke anno
674. whose blessed example, Verenundus
kinge of Castile followed. Ramiris kinge
of Arragon first became a mouncke in his
fathers life time, who beinge dead without
ysse of other Children, was compelled to
returne

returne to the worlde and marrie, and ha-
uinge yssue which was a daughter, returned
to his monasterie againe.

5. But of all kingdomes of the world,
England was most famous for the number
and sanctitie of their religious kinges, as
Sigibertus kinge of Northumberland, who
forsakinge the worlde, tooke a religious
habitt vpon him Anno 640. Ethelred kinge
of the Merceans anno 704. who gouerning
his kingdome with great pietie and religion,
resigned the same ouer to his sonne beinge
but a childe, and erected a monasterie of
which he was made Abott. But when the
childe came to riper yeares, he followed
his fathers steppes, went to Rome, and re-
ceaued the habitt of Constantine the first
then Pope, and spent there the remainder
of his dayes, with great sanctitie and hol-
lines, his name was Chenredus, in whole
companie went Offa kinge of the East Sa-
xons, who in the prime of his youth, set-
tinge at naught the vanities of all worldlie
prosperitie, contemninge his opulent, and
rich kingdome, tooke vpon him a voluntary
death, which was, to betake himselfe to a
perpetual silence, banishing from his vowed
and inuincible chastitie, all fleshlie entice-
mentes and prouocations; Not longe after
him Inas kinge of the said Saxons, a man of
of an incomparable pietie and deuotion,
made his whole kingdome tributaire to the
sea

510 Lib. X. *The Theater of Catholick*
sea Apostolique went to Rome forsaking
his kingdome, and became religious; The
same Geolfus did, vnto whome Venerable
Beda dedicated his historie, who beinge
kinge of Northumberland and considering
the dangerous estate of kinges, fled vnto a
monasterie, there to serue God, with greater
securitie of his saluation, and resigned
his kingdome to Egebert his Vncle, who after
that he had raigned 20. yeares, followed
also his Nephewe to the monasterie, and
died therin in that religious vocation.

6. In Germanie the example of Char-
lemaine was famous beinge sonne to Char-
les Martell, and beinge kinge of Austria and
and Suethland came to Rome in a poore
mans attire and vnknownen to any, where
he receaued holie orders of Zacharias the
Pope, and afterwards entred the monaste-
rie in mount Zoraste which he himselie
builded, but beinge disturbed by the frequent
visitation of thole of his frindes, retired
himselie to Mount Cassen, a place more re-
mote, was there receaued with great ioye
of Petrocias Abbott thereof, where he in-
creased verie well in vertue and religion, and
especially in humilitie. For beinge by the
Abbott appointed to keepe sheepe (which
office he more willinglie accepted, then the
scepter when he was crowned) at a certaine
tyme, when one of the sheepe was lame, he
brought her vpon his owne shouldiers vnto
the

the feild: he liued Anno 750. What shall I say of Trebellus kinge of the Bulgars, who through the blessed endeouours of Pope Nicholas the first, became a christian and bore such zeale to christian religion, that he expelled presentlie Photinus the heretique, and leauinge the kingdome to his sonne, became a mouncke. But vnderstandinge afterwarde that his said sonne caste off the yoke of Christ, and returned to his former impietie, he went out of the monasterie, & tooke his sonne prisoner, whome he seuerlie punished by putting out his eyes, perpetuall emprisonment, and deprivation of his kingdome, which he gaue to Albert his younger sonne, and instructinge him with sound counsell and blessed admonitions of Christian obseruations, returned to his monasterie.

7. Another memorable example is of Iohn Brena kinge of Hierusalem, and Emperor of Constantinople, who in his seruent prayers saw saint Fraunces offering vnto him his habitt, and forthwith called his confessor and receaued the said habitt, in which he liued but fewe dayes: and though he came to the vienyarde the 11. houre, yet he receaued neuerthelesse his wages. What kinge more famous for his great vertue and miracles, then kinge Henrie of Cyprus, who followed the same blessed course of life? In this blessed rancke wee may enroll Iohn, kinge

512 Lib. X. *The Theater of Catholick*
kinge of Armenia, who resigning his king-
dome to Leo his nephew, which was soe
large and soe great that he had vnder him
24. kinges, chose rather to be abiect and base
in the house of God, then to commaunde
in the tabernacles of sinners. But when the
Turcks inuaded those kingdomes, and Leo
beinge not able to resist them, and seinge
it was the quarrell of God, he girded him-
selfe with the sworde, leuied an armie, re-
sisted the enemies of Christ, giuinge them a
verie great ouerthrowe, but perlecutinge
the course of his victorious battell he was
slaine, and made a blessed ende; What shall
I say of the sonnes of Emperours and kin-
ges, the 3. sonnes of Charles the great Em-
peror, as Vgon, Dagon and Pipine, two of
them became religious of their owne ac-
corde: the last was compelled to enter for
that he aspired to the kingdome in his fa-
thers life tyme, but when he tasted the
sweetnesse of Christe his yoke, he imbraced
the same willinglie, they liued Anno 83.

8. Vbian kinge of Ireland, had 3. sonnes,
all were Mouncks and great Sainctes vid.
Furseus, Follianus, and Vltanus, who
leauinge their cuntry, came into Fraunce
in the time of Clodoneus kinge of that
cuntry, and builded the monasterie of
Pontimacum, which euer since was verie
famous. The emulation of the two sonnes
of Brittain should not be omitted, for whē

Iudaellus

Iudaellus who was next to succede in that kingdome, told his brother Iodocus of his purpose in takinge vpon him a religious obseruation, and that he should prepare himselfe for the gouernment thereof, he craued 8. dayes to deliberate vppon the matter, but when he entred in deepe discourse with himselfe, what a heauie and daungerous burden he should take vppon him, he preuented his brothers purpose, and fled into the monasterie, before he tooke any order to hinder his determination. The kinge of England called Richard, had two sonnes that were religious anno 802. the one was called Willebald, in Mount Casin, the other Winebad at Mardeburge in Saxonie. The kinge of Fraunce called Charles, had also two sonnes that were religious, Clotarius, and Charles the great, who professed the same institution anno 841. In whose register wee ought to enroll Frederique the sonne of Lodouicke anno 962. Henry the sonne of another Lodouicke Anno 1150. Lodouicke alsoe the sonne of Charles the second Kinge of Fraunce, and heire apparent of the crowne thereof: who beinge hostage in Spaine, became a Franciscan Frier. The like profession alsoe Iames the sonne of the kinge of Maiorca embraced, which was the first of the royall blood that euer entred that order, whose happie example Peter the sonne of the kinge of Arragon

514 Lib. X. *The Theater of Catholick*
followed: who did not onlie proffit him-
selfe, but was alsoe by his deuoute sermons,
a light to manny that walked in darcknes
and in the shadowe of death.

9. If I should register all the kinges, Prin-
ces and Dukes which entred into religion,
it should require an infinitt labour, although
I ought not to omitt al, as Algorius Duke of
Aquitane with his sonne Amandus, Anno
429. Also Anselmus Duke of Mantua anno
740. Dicladus & Arcigiadus, Duka of Sueth-
lande anno 815. Vigestus of Spoleta 820. Wil-
lian Duke of Guyne, and Aquitane 411. ano-
ther Williã also Duke of that place anno 912.
who was soe humble that vppon a certaine
time when the Abbott of Claima (in which
Abby the said Duke serued God) bid him
to bake some bread, he went most willingly
to the hoar furnace, and hauinge nor at that
tyme wherwith to cleanse it, he did sweepe
the hoate furnace with his habit, and re-
ceaued noe harme. Not inferior vnto him in
this religious zeale, was another William
Duke of Burgundie, who entred into saint
Frauncis his order. Was there any mā found
in the worlde these manny a hundreth yea-
res, more triumphant and victorious in
warre, more prosperous and happie in pea-
ce, then Charles the fiste Emperor, who
hauinge triumphed and ouercome all his
mightie and potent enemies, chased and
draue away the great Turcke with his ar-
mis of

mie of three hundred thousand soldiors from the dreadfull siege of the cittie of Vienna, the capitall cittie of Austria, and from the destruction of Christendome, and supplantation of the catholique religion, tooke the rebellious and seditious princes of Germanie prisoners in the oxen fiede, hauinge but a handfull in respect of the great and mightie armie which he ouercame in in a sert battell, which they pitched by the instigation of that fatall and ominous Apostate Luther, beinge the onlie cause of all the miseries and calamities of the Christian world. He tooke also Frauncis the first by his captaine generall before Pauia in Lumbardie, who with 6000. soldiors came to besiege the said cittie, where all his army beinge ouerthrowen, was brought prisoner in his owne gallies to Madrill. He tamed alsoe all Affrique with his victorious and inuincible Armies, Wyone, Tuins, and Goleta, ouerthrewe Barbarosa beinge a Pyratt, and most infestuous to the Christians. Extinguished that raginge and furious flame of the Spanish rebellion, and all the citties and comons of the two kingdomes of Castile, the kingdome of Arragon & Valentia, all which reuolted from him, for that he placed in his owne absence, a Viceroye which was not natieue of their owne countrie, all the rebells, although he ouercame them, yet he pardoned them both in

516 Lib. X. *The Theater of Catholick*
landes and goodes, he tooke manny citties
and fortresses in Affrique, as Oran, Tanges
Zeita, with many other places of great
importance, and after atchieuing many other
great victories, being wearie of the world,
religned his Empire vnto his brother Ferdi-
nando, and his kingdomes and other states
to his sonn Philipp the second, and retired
himselſe to a monasterie of saint Hieromes
order in Stremadura in Spaine, and ended
the remainder of his daies there most hap-
pilie, by whose blessed examples many no-
ble men were conuerted vnto God, by ta-
king vppon them this religious vocation,
as Charles de Borgia, Duke of Gandia,
who enjoyed great and honorable offices
vnder the said Emperor, became a Je-
suit, and was generall of that blessed order
of the Societie of Iesus: and Anthony de
Corduba the sonne of the Duke of Feria in
Spaine, a neere coulsin to the Duke of Gan-
dia. Rodulphus of Aquauia in Italie a Je-
suit, who beinge alsoe sent to the east In-
dies accordinge to the institution of that
order, there with other fathers of his re-
ligion, suffered Martirdome by the Bar-
barians.

10. Amoungest these I may not omit
that worthie and blessed Duke Ioy of
Fraunce, who first takinge vpon him the ha-
bitt and most austere profelision of a poore
Capuchine frier, was comaunded by the last
troubles

troubles and garboiles of that kingdome, to defend his cuntry against the inuasion, and excursions of the hugonots of Languedocke, which he perfourmed most worthily: but the warres being ended, he returned to his owne profession, and religion againe, who by his holie life, & incessant preaching, edified and conuerted many dissolute persons, perswaded them to despise the world, and the occasions of their wooe, and died three yeares past, whose happie memorie, will liue eternallie. I might alleadge many other worthie examples, but because they are as yet liuinge I will omitt them, for that wee are bid to praise men, but not before their death, and that accordinge to their merites. Thus in our holy religion, great personages haue humbled themselves to Christ his yoke, as it is prophesied by Esay; *Omnis mons & collis humiliabitur*, euerie mountaine and hilliocke shalbe humbled: which prophesie is perfourmed in great Monarques that submitted their scepter to the crosse of him that was crucified, and represented in their liues the liuely image of his bitter passion.

*Of Empresses, Queenes and Princes, who
likewise forsooke the world to be-
come religious.*

CHAPTER VIII.

IN the first Rancke wee must place that worthie and blessed Empreſſe Theodora, who notwithstanding ſhee was married vnto Theophilus the Emperor Anno 470. an heretique; yet remained ſtill a firme Catholique, and he beinge dead, ſhee reſtored ſacred images, and recalled backe againe holie people, that were exiled and baniſhed for their religion. Then ſequeſtred herſelfe from the incoberances of the gouernment of the Empire into a monaſterie, where her mother Trurina had ſerued God for many yeares, whoſe bleſſed example the Empreſſe Auguſta followed: and being importuned by the ſtate of the Empire, came for a tyme out of the monaſterie to appeaſe ſome rebellion againſt her ſonne, which was raiſed by his tutors, vnto whoſe cuſtodie ſhee committed him, which beinge appeaſed, ſhee returned to her monaſterie againe: this was in the Eaſt anno 190.

2. In the Weaſt alſoe Ricarda, the wife of Carolus Craſus Emperor of the weaſt, did the like; who buildinge a monaſterie in
Alſa-

Alfata, bestowed the residue of her life therein. Cunegundus Anno 1139. who being married to Henrickinge of England, and afterwarde chosen Emperor, and being separated from him for suspicion of adulterie, contracted a better marriage with Iesus Christ. Thise happie was the other Cune-gundus that was married to Henrie the first Emperor, who euer kept her virginie, after whose death she spent the rest of her yeares in the Conuent of confugients: and is of the church registred amoungst the Sainctes. Agnes also the wife of the 3. Emperor, who beinge dead, shee resigned not only the Empire being at her disposition vntill her sonne should come to yeares, but also the Duchie of Bauaria, she beinge inheritrix thereof, and went to Rome Anno 1157. where she tooke vpon her a regular profession; whose example Elizabeth the wife of Albert Emperor, and Archduke of Austria imitated: who beinge miserablie flaine, contemned the world, and liued religiouslie in a monasterie, builded by her selfe, all the daies of her life Anno 1290. whome her two daughters followed, the one was married to the king of Hungary, the other to the Earle of Ortigense, and also her two Nieces, the Queene of Poland, with her daughter.

3. Of Queenes also the number of them is not smale. The first Queene was Thesia Queene of Italie, the wife of Rachisines

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about mentioned: for as her husband entered into a monasterie in Mount Cassine, so she entered and went into another monasterie with her daughter Petruda. In Fraunce Radegundus being married to kinge Clotarius against her will, shee obtained license of him to consecrate her selfe to God in a monasterie at Poitiers, whose steppes another Queene of Fraunce Adoera the wife of Chilper followed, with her daughter Childerada Anno 650. Batilda which was married to Clodoueus kinge of Frãce, being free from the yoke of weldocke by the death of her husband, went to Callice; where enrichinge the monasterie that was there with ample and opulent possessions, she enjoyed the familiar presence of a better spouse. In Spaine wee haue examples of sundrie Queenes which were to longe to relate, but I cannot omit that worthie queene Nugnes, who first became religious herselfe, and then her husband, Veremundus. Neither must queene Tarasia, passe vnmentioned, who being espoused by her Brother Alphonfus kinge of Leon vnto Abdala kinge of Tolledo, could neuer be perswaded to goe to bed with him, and the barbarous kinge beinge taken away by an vgly disease, she married herselfe afterwarde to Christ in the monasterie of saint Pelagius Anno 1005.

4. England hath not bene inferior to
any

any of her conterminat kingdomes, in the fervent zeale that many Queenes had to this religious discipline. As Alfredda, which was fianced in marriage to the kinge of Northumberland, who beinge slaine before the matrimonie was consumated, together with her husband Iuas, became religious. I cannot let passe that worthy example of Etheldrade, who being married to two kinges, kept her virginitie vndefiled, and afterwards became religious. What shall I say of her sister Seburga queene of Kente, and of Alfredda queene of Northumberland, who also became religious? I may not also ouerslipp with silence, Margarette the daughter of Bela kinge of Hungarie, who being consecrated to God by the vowe of her parêtes, imbraced the blessed order of saint Dominique, and imploied her life in all religious exercise, especiallie in serving the sicke and diseased persons, and refused the marriage of three kinges, of Polonia, Bohemia, and Cicilia, although the dispensatiō of the Pope in respect of her vowe, was laboured for.

5. Zanchia Queene of Hierusalem and Cicilia, after that her husband Robert was dead, entred the order of saint Frauncis at Naples, who earnestlierequested that none should call her queene. Agnes daughter to Oreth kinge of Bohemia, who was married vnto Frederique the second, neuer gaue any consent to matrimonie, and kept her selfe
perpe-

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perpetually continent vntill shee went into
a monasterie, which her selfe builded at
Prage. Chunegundus also the daughter of
the king of Hungarie, who was mar-
ried vnto that chaste Boleslaus king of Po-
lande, together with him, kept hirselfe a
Virgin, and liued most religiouslie in a mo-
nasterie that shee her selfe hath builded.
Ioane the daughter of the kinge of Hun-
garie, Isabella the kinge of Fraunce his
daughter, and sister vnto S. Lewis, and
Blanche daughter of Philipp kinge of Fran-
ce, all obserued the religious vow of virgi-
nitie and continence.

6. In our dayes God forgetteth not al-
soe, to blesse his Church with the like exam-
ple of despisinge the worlde, and imbra-
cinge the crosse of Iesus Christe, with his
euangelicall counselles, yea in great per-
sonages, as in that most vertuous virgin
Margarita de Austria, daughter of Maximilian the Emperor, and kinge Philipp the se-
cond of Spaine his sister, who professeth at
this daie this blessed institution in S. Clara
at Madrill in Spaine. Alsoe the two daugh-
ters of Charles ArchDuke of Austria and
Stiria, and sisters vnto the Queenes of
Spaine and Polande, and vnto the great
Dutches of Florence, who discended from
the greatest Potentates of the worlde, set-
tinge at naught all the vaine promotions
of the same, consecrated themselves to
serue

serue God in religious profession.

7. But was it euer seene from the beginninge of the worlde, that any Kinge, Queene, Prince or noble man became a minister, or forsooke landes, or liuinge to embrace perfection in protestante religion? was it euer seene that anny protestant followed the councell of Christ, to giue all that he had to the poore, to denie himselfe, to take vpp his crosse and to followe him? No trulie the contrarie is knowen, too well, for they neuer giue anny thinge to the poore, but take from them, all that the Catholique church purchased for them, who turne all sacred thinges to prophane vses, who robbe both God, the church & the poore of all their patrimonie; For they extorte from the poore inhabitantes 20. shillings, some 30. some 40. both for marriage and christininge, and euerie one must pay so much; Yea euerie Gossopp is compelled to paie the like, and this they take vpp from the Catholiques of Irelande, whose inhabitantes in all places are of that profession, except the Englishe, soe that one English minister of that miserable countrie, in a village called Inischortie in the countie of Wexford called Hulse (an Englishman) tooke from one little hamlett neere that village, 14. crownes for marriage and christninge in one fortnight; By which you may perceauē what he tooke in euerie other place


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place of iurisdiction, he being in those
partes the Bishoppes officiall; By this cruel
and irreligious religion, manny of the
poore inhabitantes of that countrie are
disabled to keepe house, and are faine to
begg, being not able to mantaine house
through soe great an extortion, and yet
this minister cannot vnderstand his pa-
rishoners, nor they him, excepting a verie
fewe of the English that are resident, at
Inischortie. Are there any laymen in the
world more worldlie or more couetous to
purchase landes for their childrenn, or are
there any more greedie to hurde vpp
wealth then they?

To conclude, it was neuer scene that
anny man or wooman who imbraced pro-
testancie, liued chaste and continent, for
by that profelsion none can be such, the
meanes being taken away by which cha-
stite and continencie are to be obtayned,
as fastinge, prayers, discipline, hair clothe,
almeildeedes, contempt of his owne ex-
cellencie, and despising of the world.

How

How greatlie religious people fructifie vnto God
and to his Church: and that they are the
best labourers which are therein.

CHAPTER IX.

1.  Bernard saith, that they are
appointed by God to pray for
the bodie of the church, both
for the quicke and for the dead;
And as Nazianzen witnesseth, their praiers
be the only diluge that washe awaie our
sinnes, and purge the world; And as Euse-
bius affirmeth, they are cōsecrated vnto God
for the whole stocke of mankinde. None
knoweth what mischeefes and callamities
they driue from the worlde, what singuler
benefittes they obtaine of God, by whose
praiers and workes of incomparable cha-
ritie, godes wrathe is appeased and made
placable. Beside what blessed example giue
they vnto the world? for had it not bene for
them, the euangelicall vertues and coun-
sells would haue bene quite extinguished,
which they doe not only teach, but also
practize. For their modestie, humilitie, pie-
tie, deuotion and contempt of all tempo-
rall honnors and allurementes, are forcible
motiues, and infallible inducementes to all
kinde of vertues, and therfore saint Iohn
Chisostome calleth them, the lanternes and
specta-

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 spectacles of the worlde, for of them the
 people doe learne how God is to be reue-
 renced, with what feare, loue and deuotion
 he is to be adored in the Sacramentes, with
 what reuerence and respect he is to be praised
 vnto, how patient wee ought to be in ad-
 uersitie, how stout & inuincible wee should
 behaue our selues in aduersitie, how chari-
 table wee ought to shewe our selues to our
 neighbors, yea their whole liues is nothing
 els, then a continuall bearinge of Christs
 crosse, a secreat exhortation to all good ex-
 amples of vertue and pietie, and a silent
 obiurgation and distastfullnes of all vice
 and wickdenes. And therefore S. Iohn Chri-
 sostome, wished the people to visitte and
 frequent monasteries & conuents, for they
 are (saith he) without any allurementes
 and voide of all disquietnesse and distrac-
 tions, besides (saith he) they are most secure
 and quiett hauens to fixe our ancker in.
 Moreouer, they oppose themselues against
 all the enemies of the church, with whom
 they haue continuall and cruell skirmishes,
 and doe susteine the heauie burden of their
 bloodie persecutions, against whome they
 vphoulde and defende Christs religion in all
 places where the same is oppressed. And by
 their blessed labours, yea losse of life with
 violent effusion of their blood, they plant
 & restore it againe in those countries where
 it was supplanted.

Chrisost.
de despi.
retum. &
hom. ad
popul. 59.

2. Omittinge most of the examples which you may read in the Chronicles of their holie orders, I will here set downe some fewe only as a patterne and example of the rest. Remigius beinge a mouncke, converted kinge Clodoneus withall the Realme of Fraunce from Idolatrie vnto Christ Anno 530. Afterwardes he was made Archbishopp of Rehmes; S. Martin beinge a mouncke converted all Suethland from the Arrian heresie Anno 540. S. Augustine being sent by saint Gregorie into England converted that kingdome with their kinge Ethelbert anno 622. Lambertus the Mouncke converted Fesslandria a prouince in Germanie. About that time Kilian an Irish mounck converted the Fraunces in the managing of which buisinesse, he suffred martirdome. Wilfrid an English mouncke, and afterwardes Archbishopp of Yorck Anno 673. goinge from Rome, was by a tempest driuen into Holland, where he preached the gospell of Christe and returned vnto the East Saxons, who beinge blinded with the darcknesse of infidelitie, were by him reduced vnto the faith of Iesus Christ: What should I say of all other nations, were not they all converted by the Apostles and religious people, was not Irelande converted by saint Patricke a reguler cannon of S. Augustins order Bishop of Hippo? Thuringian, Frisland and Hull converted by Bonifacius

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nifacius an English Mouncke, who after-
wardes beinge Archbishopp of Moguntia,
was martyred? The rest were to prolix to
set downe; I referr yow to the Chronicles
of holly orders, only I will content my selfe
with the conuersion of America, and of
the east & weast Indies, which was brought
to passe by religious people.

3. The first that euer went thither for
that purpose, were the fathers of S. Francis
order, for when Christopher Columba,
was suiter to Ferdinando kinge of Castile
and Arragon, to send vnto him some shippes
to discouer that land, and he making great
difficultie to be at anny chardges in loe vn-
certaine an exploite, two Franciscan fathers
intreated the kinge to further that proiect,
and when the said Columba returned againe
into Spaine, some of the Fathers of that or-
der accompanied him in the iourney Anno
1503. A little afterwardes when other partes
of the weast Indies were discovered by Val-
ta Gama anno 1500. there went with him by
the procurement and intreatie of Emanuell
kinge of Portingall 8 fathers of that family,
both learned and holie. Not longe after-
wardes other fathers of saint Dominique &
saint Augultines order followed them. Last
of al, by the request of Iohn kinge of Portu-
gal F. Francis Zauier of the societie of Iesus,
went into the East Indies, by whose blessed
industrie those spacious kingdomes, and
barbarous

barbarous nations; *Domino-cooperante & sermonem confirmante sequentibus signis*. Our Lord concurring withall, confirminge their words with signes that followed, were conuerted.

4. This religious institution, is at this daie to be seene in those countries of the east, yea amoungst the Barbarians themselves, which thorough Gods speciall assistance, was neuer extinguished in those places where it once began. For when the kinge of Portingalls fleere arriued at the gulse of Arabia, an ould mounke the Father of 3000. mounckes, who saw the signe of the crosse in the vpper part of the mast of their shippes, presently thought them to be Christians, and made signes vnto them that they would speake with them; who when they spoke one with another, they did weepe for ioye, to see the Christians, and they deliuered a booke of praiers as a token, which was sent vnto the Pope by the handes of Michaell de Silua, their ambassador for the kingdome of Portingall, which booke Lewis de Granada handled and saw, *Granada Symb. fid.* who relateth thus much as I haue set downe. *l. 4. c. 12.*

5. By this you may perceauē that protestantes are greater enemies to religion & Christian pietie, then all the Heathens, Barbarous nations and Turques, and all the reprobates in the world are, who doe permitt

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religious persons and monasteries amoun-
gest them, as the Arrabians, Turckes, and
Iewes doe: yea many monasteries are per-
mitted in Grecia, Constantinople, Hierula-
lem, Argell, and amoungest the Tartarians
themselues. But when protestancie began
first to start vp, it made hauocke of all reli-
gion, and like a most raginge swifte streame,
destroied, ransaked, and spoiled all churches,
monasteries, and sacred howles, cast
downe Alters, and prophaned Sanctuaries,
hanged Christes picture vppon the gallo-
nes, defloured sacred virgines, cast the
blessed Eucharist vnto dogges, and imbre-
ued their murtheringe handes, with the
blood of innocent and religious persons,
against whome they practized their vildest
and bloodiest factes, & extended their grea-
test furie and rage: against whome alsoe
they make newe, and neuer harde of lawes
and decrees, with most rigorous execution
to punish them to death as traytors, and to
execute all tormentes vpon them, as the
vildest malefactors of the worlde.

6. Was there euer scene anny heathen
contrie, cittie, towne or villadge conuerted
vnto Christ by them? Was there any parte
of the east or weast, restored vnto their for-
mer sanctitie and religion by them? Nay was
there euer scene anny man sanctified in his
life, or reformed in his manners by them?
Manny countries of the north, haue bin
subuer-

subuerted by them, manny flourishinge provinces and wealthie citties, ransaked and brought to vtter desolation, and turned into ashes by them. Such as were religiouslie giuen, honestlie disposed, temperatt in their diett, mortified in their members, humors, and passions, chaste and continent in their bodies and mindes (when they were catholiques) as soone as once they came to be protestants, they lett the reines loose to all irreligious misdeamenor, intemperate behavior, and wanton dissolution, and to all kinde of riotousnes. Seing therefore that all Catholique religion, and religious discipline came from Christe, it must followe that Luthers doctrine and his sectes came from the deuill: and as it impossible that two repugnant contraities, can proceed from one principle; as extreame heate, and extreame colde cannot come from one subiect, so neither can Catholique religion, and Luthers opinion both flowe from one fountaine.

7. This will plainly appeare by what ensweth; For Luther himselfe confesseth he had a longe disputation with the diuill at midnight, who fierfly impugned catholique priestthoode, orders and priuate masse. In another place he affirmeth, that the diuill passed through his mouth, tom. 5. Gen. ep. adelect. far. Replie of Kellison 91. When I am in company saith he, he hurteth me not.

*Lib. de
Missæ.
Aug. 10. 6.*

*Kellyson
ibid.*

Kellyson
ibid.

Zuing. in
subf. En-
char.

when he findeth me alone, then he teacheth me manners. I haue (saith he) one or two diuills of the greatest sorte, which I take (saith he) to be doctors of diuinitie amoungest diuills. He confessed also, that he had eaten a bushell of salte with him. *Frequentius & proprius mihi condormis, quam mea Catharina*, and that he slept oftener and neerer vnto him then did his Catherine. Vnto Zuinglius also appeared a goblin or spiritt white or blacke, when he was intoxicated touching his opinion against Christs reale presence, and suggested vnto him the 12. of Exodus, *Phase, hoc est transitus Domini*, against the reale presence.

8. Contrariwise, the catholique religion was founded in all countries, with many gloriqus miracles, and the preachers thereof, were most holie men, not detested with any notorious vice, yea were lanternes and lightes of all vertue and sanctitie: but the founders of the protestant religion and the pillars thereof, of all men were most abhominable in their liues and cōuersation, and neuer wrought miracles. The founders of catholique religion were moste charitable and humble: but the other most proude and cruell. The one were the Architects and plotters of all treasons, overthrowes, bloodie imbruments, and detestable tragedies, in all countries where they begunn: but it was neuer known nor read, that either S. Patricke that brought the Ca-


tholique religion to Irland, or Paladius that brought it for Scotland, or Damianus or S. Augustine that brought the same to England, or any other taught the same in any other countrie, did euer conspire in treason or murther, or deuised anny mischeefe against kinge, potentate, or countrie: or that euer anny man lost his life, landes, or goodes for not receauinge either themselues or their doctrine: or that euer any kinge was expelled out of his kingdome, for not receauinge the catholique religion into his countrie: or was forced to imbrace the same, as the founders of protestancie haue done. But it is wel knowen that Luther and Zuinglius were the first that euer preached the protestant religion, as it is proued in the Apologie of the protestant Church of England, and that they were the causes of all the mischeefe, warres and troubles, insurrection of subiectes against their princes, & ouerthrowinge and banishment of Princes by their owne subiects, out of all their kingdomes and states.

9. Lastlie it is knowen also, that our first founders and apostles came in simplicitie of spiritt, without troupes of horsemen, or bandes of soldiours, hauinge noe other standard but the crosse of Christ, nor noe other poulder, but the dust of their feete: but the protestant founders came with wilde-fire, gun-poulder, and cannon-shott, with their

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cruell armies in all places , to bringe all to
confusion an desolation that would not im-
brace their sect ; yea many holie martyres
haue suffred death , for not forsakinge their
old religiō, to accept these new deuiled opi-
nions of these sectaries , wherof I haue
thought good to sett downe the names,
wherby you may perceauē the constancie
of Catholiques, and the cruelties of prote-
stants. *Ex fructibus eorum cognoscetis eos.* For
yow shall knowe them by their fruite. I
will first speake of Flanders, then of France,
afterwardes of England , and last of all,
of Irelande.

*The name of those that suffred death by the
Gewses of Flanders , where the pro-
testantes are soe called.*

CHAPTER I.

1.  He Reuerend Father Nicholas
Picus guardian of a monasterie
of S. Francis in Holland , to-
gether with ten of his brethren,
Ierom Werdan viccar, Will. Hadne , Nicase
Hez, Theodorique Emden, Anthony Hor-
narien , Anthony Werden, Godfrey Mer-
uellan, Frauncis Rod of Bruxells, Peter Af-
tun a lay brother, Cornell Wican a lay man,
who after much torment and affliction,
were

were sent to the towne of Bill, where they were beaten with clubbes, hanged on the topp of the common stoare howse of the towne in the night time, the 14. of August 1575. they cutt of their eares and their noses, they ripped vp their bellies, and pulled out all the fatt they could gert, and sold the same in all places of the prouince. They alsoe put to cruel death Leonard Veichle pastor of Barcomia, Nicholas Poppell another pastor of that place, Godfrey Dimens sometime rector of the vniuersitie of Parris, but then Pastor Gorcomiensis, Iohn Oster, Wicanus, cannon regular of saint Augustines order, and ouerseer of the Nunnes, Adrian Becan of the order of Premonstrensis, Iames Lacopins a monke of the same order, Iohannes Ons of the order of saint Dominique, Andrewe Walter Pastor Hairnotensis, besides many other related by doctor Estius chauncelor of Douaie. In this cittie of Brill were put to cruell death 180. religious persones at seuerall tymes. And the Crucifix which stood in the church of Gorcomend for the consolation of the Christians, they pulled downe and hanged the same vppon the gallowes: they snatched also the Eucharist out of a Priests handes, & nailed it vnto a gibber.

2. When the Prince of Orenge tooke the cittie of Ruremunde in Gerderlande, his soldiors, rushinge into the monasterie of

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the Carthusians, murdered three lay brethren vid Albert Winda, Iohn Sittart, and Stewart Ruremund. And entringe into the church of that monasterie, they found the Prior thereof called Ioachinus, with the rest of the religious people praying vnto God, all which they murdered: in which cittie 29. priestes and religious persons were martyred. When the Geweshad gotte by deceit Adernard in Flaunders, after spoilinge and robbing all the churches and monasteries therof, they apprehended all the priests and religious persons, and brought them bound with the gentlemen of that cittie vnto the castle there, amoungest whom master Peter, licentiate of diuinitie and pastor of that cittie, a worshippfull aged man, was put to great tormentes, and at the last beingetied hande and foote, was cast from the topppe of the tower headlonge into the riuier of Scaldis. After him also they cast headlonge down into the riuier Paulus Couis, pastor of that cittie, Iohn Brackett Batcheler of diuinitie, James Deckerie, Iohn Opstall and Iohn Anuanne a noble man, al priestes. They tooke also that vertuous man, Iohn Machusius of saint Frauncis order, somtimes Bishoppe of Dauentrie, who beinge sore wounded of them, they left his poore carcasse like a dead carrion vpō the streetes; other priestes they tooke by the cittie of Ipris, and buried them quicke in the earth, with their facea-
boue

boue the grounde, which instead of a march they shott at with bulletts.

3. When Dels, a cittie of Holland, was taken by the Prince of Aurenge, who seemed to shewe great fauor, vnto a most reuerend and learned man called, Cornellius Musius confessor to the Nunnes of saint Agatha of that cittie, yet was he with vnusuall and exquisitt torments put to the cruellest death that could be inuented the 10. of December, 1575. The same crueltie they shewed vppon Egelbert of Burges a Franciscan friar in the cittie of Alcmara, for they did ripp his belly, and cutt off his intralles with their kniues. With noe lesse crueltie did they putt to death two Mouncks of the order of saint Hierome at Ganda a cittie in Holland, their names were Iohn Rixtell, and Adrian Textor, whome the Generall of the Gewses caused to be stript of their cloathes, and with their swordes, forced them to runn vppon thicke hedges of quicksett, and to die thereon. The like crueltie he executed vppon William Gandan a Franciscan Friar, Iames Gandan, Theodorick Gandan Cornelius Sconhewe, and Iasper, cannone regular, Mr. Iohn Ierome natieue of Edome in Holland, who beinge taken with other Catholiques by Hornan, were brought vnto Scage in the north parte of that prouince, where after many horrible and abhominable interrogatorious, some of them died
in that

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in that miserable captiuitie; such as were
left a liue, were bound hand and feete vpon
their backs with their naked bellies vp-
wardes, and vpon euerie mans bellie, was
set a panne, or caldron whelmed down-
wards, full of dormise and frogges in great
quantitie: and vpon the said pannes or cal-
drons were put fiery coales, which burning
heate of the fire when those frogges felt,
and had noe other place to gett out, they
turned all vpon the poore peoples Bellies,
and did gnaw and teare there, vntill they
made hoales through their backs, or at
least some place to defend themselues from
the rage of the fire.

4. Vrsula Tales a religious Nunne of the
Begginage, after that her father (an ould
man and magistrate of that place) with o-
ther catholiques were hanged by these re-
bells, she also was brought vnto a gibbett,
and being asked whether shee would for-
goe her faith and religion, and marrie with
a soldior, shee most constantlie denied, and
was cast into the riuer, and there was drown-
ed. This religious Nunne, had a sister that
was married, and because shee lamented the
death of her father and kinsmen, her head
was brocken by one of the soldiors, and
that so sorelie, that the braines came forth.
Other & farr more detestable wickednesses
were comitted by these tyrannicall repro-
bates, in other prouinces of Flanders, Hol-
land,

land, Zeland, Brabant, Gelderland and Fril-
land, which you may read in the histories
of Flaunders: but this I ought not to omitt,
that they were soe tormented with such an
insatiable thirst to shedd innocent blood
that in their detestable conuenticle at the
towne of saint Trudan in a vaulte vnder the
grounde, they purposed and decreed to make
a massacre of ecclesiasticall persons in all
places of the 17. Prouinces in one night,
which God preuented afterwarde: vnto
whome all honnor and glorie, for his
prouident mercie shewed therein.

*Mense Iu-
lij 1566.*

5. And although the hugonottes of
France, sought diuers times to practise their
tragicall plottes in that countrie, as in the
times of Frauncis the first (in whose raigne
they nayled a libell at the court gate of Par-
ris, of their damnable doctrine printed in
the year 1534. which being brought vnto
his maiestie, and perusinge part of the con-
tentes thereof he said; Did I knowe my right
hande to be infected with that venomous
doctrine, I would presentlie cut it off from
my bodie) Henrie the second, and Frauncis
the second, yet they could neuer performe
their desigmentes vntill the beginnunge of
Charles the 9. his raigne, who being but a
childe of 12. yeares of age (and soe abusinge
his minoritie) they watched their time and
opportunitie in the year of our Lord 1562,
when euerie one that was wickedly dispo-
sed

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sed and irreligiouſſie addiſted, and as it
were forſaken of God, began openly to
ſhewe himſelfe vpon the theater, wheron
this wofull tragedie was plaied. For firſt
they crowned their captaine generall Prince
of Condie, kinge of Fraunce, and called
him by the name of Lodouicke the 13. and
the firſt Chriſtian kinge of Fraunce. The
cheefeſt rage of all their malice, was pra-
ctized vpon thoſe thinges which were moſt
ſacred and holy, as vpon the bleſſed Eucha-
riſte, by treadinge the ſame vnder their
feete, and caſtinge it vnto their dogges, and
vſed that ſacred and dreadfull hoſt, toge-
ther with the holy chriſme to cleaſe their
tayles withall, and called Chriſt vnder the
veile of bread, *Iohn le Blanch*, White Iohn.
The like outrage they extended vppon
Churches, Monaſteries, Alters, Chapples,
Oratories, Images, Reliques, and Sepulchers,
which they ſpoiled, ranſacked deſtroied &
burned. Vpon Priests Mounckes and reli-
gious perſons which they put to the vildeſt
and crueleſt death that they could imagine:
vppon ſacred virgins and conſecrated Nun-
nes, which they rauiſhed and deſloured:
vppon challices and ſanctified veſſells and
hallowed ornaments, which they prophane-
d and defiled.

6. Of 12. that ſhewed themſelues the
ringleaders vpon this bloodie theater, there
were 9. of them Apoſtate Mounckes, which
Chriſt

Christ vomitted out of his sacred mouth: the captaine and leader of them all, was Beza, who sould his benefice for 700. crownes, and then cast forth his venime amongst the licentious courtiers, whome he perswaded with his doctrine (vid.) that it was noe offence before God to comit sacriledge, to spoile churches, to cogge, deceaue, lye, sweare and forswear: whose doctrine herein being the religion of these newe sectaries, was most plausible and pleasinge to all miscreantes and malefactors, who abundantlie resorted vnto him, from all partes of Fraunce, and by which he determined to robb and spoile all the churches and monasteries of that kingdome in one night in the moneth of Ianuarie, and appointed people for that purpose in all places of the kingdom, which was first put in execution in the Prouince of Aquitaine, & had not the Duke of Guys come the sooner to Parris, they had not only surprised the churches & monasteries there, but also the cittie, court, & kinge; Thus frustrated of their expectation, they fled vnto Orlians, where before they were lett in by the Cittizens, they did solemnlie swere that they came thither by the comaundement of the kinge to keepe that cittie, and that they would offer violence to none, either in his person, conscience, or goodes, and that euerie one should haue the benefitt of the edict diuulged the last of

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542 Lib. XI. *The Theater of Catholick*
of Ianuarie (wherein it was decreede that
the hugonotts should not spoile churches or
monasteries) but they noe sooner entred
the cittie, but they spoiled the churches and
monasteries, burned Images, cast downe
alters, yea cast downe the verie walls of the
churches, and shewed more execrable wic-
kednes towards all sacred thinges, then the
verie Turckes, for they in takinge any cit-
tie or towne from the Christians, doe only
use to cast downe the Images and Alters,
and not destroy the churches also.

7. All the holy Reliques which those
hugonotts could gett, they burned them;
they burned the reliques of S. Damianus, re-
ligiouslie reserued in that place, as they also
did S. Hillaries reliques at Poytiers. S. Ire-
neus at Lyons. S. Iustus and S. Bonauentur,
and the reliques of S. Martyn. At towers
they burned the image of Christ; in another
place they trayled the same through the
dirte. They spared the image of the diuill,
& burned the Corpes of S. Frauncis the se-
cond, which was buried in the Chapple of
the holly crosse, as they did burne the bones
of Lodouick the 11. The churches which
they broake not downe, they turned into
stables and storehowses. Moreouer Beza
comaunded all the Priests to be murdered,
of whome receauing monny for their re-
demptiō, yet violated the faith and promise
which he had formerly sworne, and broa-
ke

ke the oath and peace, which he had before vowed most religiouslie to obserue. Soe as it is manifest there were cruelly put to death, fise thousand priests, of whom some were flayed aliue, others were rackte till they were dead. Aboue six hundreth monasteries razed to the verie earth, manny others were burned: they burned alsoe the holie auncient Bybles, which were kept in Fraunce for rare monuments, many citties were exhausted with continuall siege, their citizens were murdered, all the countrie was spoiled and ruinated, soe as these ciuill warres of the hugonotts, soe often renewed, did more consume and oppresse France with greater miseries and calamities, then all former warres it euer had abroad; For there was no trueth respected, or oath performed, if any garrison did yeld themselves vnto the vpon hope of their oathes (which they neuer accomplished) to saue their liues, (as in steede of many examples, that of Petrasforte alone will serue) neuerthelesse contrarie to the lawes of armes, to the number of two hunderth, were cast downe head longe from the toppe of a mightie high Rocke: all which perished with that headlong and violent fall. Such crueltie as this, more then Turkish, they exercised vpon euerie other place where they did carrie anny sway: but ecclesiasticall persons and religious people, of all others, felt the

grea-

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greatest smarte, some whereof I will particularize in the next Chapter.

Certaine cruell and bloodie factes comitted in Fraunce against the Catholicks, by those that the vulgar sorte doe cal Hugonottes, from the tyme that they stirred rebellion against the kinge, Anno 1562.

CHAPTER II.

I. **W**Hen the cittie of Engolisme in Fraunce was besiedged of the hugonottes, it was yelded into their handes vpon condition, ratified with promises and oathes, that it should be lawfull for the catholikes, aswell ecclesiasticall as others, to continue there without anny molestations or inquisition. The heretiques neuerthelesse, not respecting the religious obseruation of a solemne oath, entring the cittie, gathered together all the selected catholiques, and cast them in to prison, amoungest whome was Michaell Grellett of saint Francis order, and guardian of the monasterie of saint Frauncis in that cittie, who the next daie, after the cittie was yealded, was hanged vpon a tree by the cittie wall in presence of Iaspar Caligne then Admirall of Fraunce and generall of those rebells, which death he suffred most constantlie and prophesied of the said Admirall

miralls ruyne, and who when he was cast from the rope, al that wicked crue cried out, *God prosper our Gospell.*

2. Iohn Virolea of that order, and reader to that monasterie, after that his preuie members were cutt off, was also murdered by them. Iohn Aurell also of that order, a man 80. yeares of age, his head beinge cutt with a twibill, was cast into a priue. Peter Bonnen doctor of diuinitie, after eight mounthes imprisonment was hanged at the wall of the citie. In the house of one of the Cittizens of that cittie of Engolisme, they shurt vpp 30. catholiques which they cruelly put to death by diuers kindes of tormentes; They deuided them by couples, whom they soe chained and lincked together, that sufferinge noe food to be giuen vnto them, they were compelled to eate one another, and soe with extreame languor they perished with hunger. Some of them were diuided and cut asunder in two partes by mighty ropes, which were thruste through their bodies: Some of them also were tied vnto postes, and fire put to their backs, by which they were tormented more by the torment of a prolix death, then by the agonie of a violent flame.

3. The hugonitt garrison that kept the citie of Vnstone, though they were diuers times courteously entertayned of a most noble woman called the ladie of Maren-

M m

datt,

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datt, yet they tooke her within her owne
house and tyed her to hott glowinge gad-
des of Iron, and leauinge her in that tor-
ment, they departed withall the spoile of
the house with them. The chiefe Iudge of
the cittie of Engolisme, after they had cut
away his priuie members, was hanged
at his owne house. They tooke a vertuous
priest also called Lodouicke Fiard, of a vil-
lage neere Engolisme, a verie vertuous man
and of an exemplar life by the testimonie
of all men, whome they compelled to hold
his handes in a cauldron full of hoat scau-
linge oyle, vntill the flesh was consumed
and nothings lefte but the bare bones, and
cast the burninge oyle into his mouth, and
soe shot him with bullets and killed him.
They tooke alsoe another priest called Co-
linus Ginlebanrius the vicare of S. Auzann,
and when they had cutt off his priuie mem-
bers, they cast him afterwards into a fil-
terne full of burninge hoat oyle, where he
ended his life. They killed alsoe two other
priests, the one was of the parrish of Riniers,
who after they had cut out his tounge, then
they murthered him: the other master Iohn
Bachelon, his foote beinge burned by a
hoat burninge Iron, they strangled him.

4. Maister Simon Sicott viccar of saint
Hillarie of Montierind, beinge a man of 60.
yeares of age, and replenished withall ver-
tues, was betrayed by a hugonot whome
he

he supposed to be verie faithfull vnto him, and was brought captiue into Engolisme, but his life and libertie was restored vnto him for a great some of monny, that his frindes did procure for his ransome, yet departing from the cittie he was pursued, & his tonge was cut off, and his eies were pulled out of his head. Two other priests were hanged by one of their heeles, with the other heele free, and their heades downwards: one of them was left in that miserable torment and the other was kild outright. Another priest called maister Peter, of the parrish of Reulinéd was burried quicke. Maister Arnold Durande, and viccar of Fleacen was cast in the riuer being of 80. yeares of age. A Franciscan Friar of that age alsoe, was cast headlonge from the walles of the cittie. Maister Octavianus Ronier viccar of S. Cybard, after sundrie tormentes, was fastened to a tree, and soe short to death. Maister Frauncis Robaleon in the parrish of Foncobrene viccar, was tyed vnto a yoke of Oxen that drewe a cart, and after manny stripes and terrible tormentes, gaue vpp the ghoast: so that in the diocesse of Engolisme, in lesse then in two yeares space, 120. did there suffer martyrdomes; priests, noblemen, gentlemen and others.

5. In the village called Floran, a little distant from S. Monehond, they tooke a priest, whose priue members beinge cutt

off by the Surgeon of Bethan, he bragged that he was the 17 priest that he had murdered after that manner, and was afterwarde scourged vnto death. In the cittie of Hande, in the diocesse of Carnutenfis, they caused a poore priest to say masse, only to scorne that blessed sacrifice, which Christ instituted for the quicke and the dead, and at the eleuation, they snatched awaie the sacred host which they stabbed with their daggers, and then murdered the poore priest. In a certaine Hamlett 7. miles distant from Orliás, called Patt, they tooke 25. catholiques who fled vnto the church, which they burned by puttinge fire to the doores thereof; they carried with them many priests bounde at their horse tailes. After spoiling of the church of Clerins they burned the reliques and bones of the kinge of Fraunce called Lodouick the 11. as also the bones of the kinge of Navar, sometimes their owne generall.

6. At saint Mucarie in Gasconie, they cutt open the bellies of many priests, and made a deuise to draw out their bowells: in this cittie they buried many priests quick. In the cittie of Ancina, they tooke anould prieste, whose preuie members after they had cutt off, they roasted them, and caused him to eat them. In the cittie of Vasett in Gasconie, when Frauncis Calsius was Lewetenant vnder the king of Nauare, two souldiers of that garrison, ranshed a widowe,

dowe, and the put gunponder into her priuie partes and gaue fire to the powder, and soe her bellie burst & her bowells came forth. The Lord of saint Columba, the gouernor Gohas and a great number of nobilitie being besiedged by the Earle Mount Gomerie, yel- ded themselues vnto him vpon certaine condicions, yet neuertheless they were kept in prison 9. mounthes, and paid their ran- some: and being inuited to supper by the said Earle, of whome they suspected noe such guyle, he hauing promised them their libertie, yet he sent souldiers in their absence to their chambers, and as they returned from supper, were intertained with the bloodie edge of their swordes: and soe against faith and promise and after paying their rásome, they were inhumanly murdered. In the cittie of Montbris, the Barron of Adrett caused many catholiques to be cast headlong from the topp of a high Turret, and caused also souldiers to attend their miserable fall, and to entertaine them with the pointes of their pikes.

7. Such was the impudencie and barba- rousnes of a certaine hugonott, that he did weare a chaine about his necke of the eares of priests, & shewed the same to the chiefeest captaines of the hugonittes. They did ripp the bellie of a certaine priest, and tooke out his bowells, in steede whereof they putt oates to serue their horse for a maunger. The

350 Lib. XI. *The Theater of Catholick*
heretiques of the cittie of Neemes in Lan-
guedoc, did cast a great number of catholi-
ques into a mightie deepe and large well of
that cittie, and haue filled the same twise
with mens bodies halfe dead. James Socius
a wicked pirate, who obtaininge letters pa-
rentes of Ioan Alberte Queene of Nauare,
which they call letters of mart, sayling to-
wardes the Iles of Madera, and Canaria,
mett with a shipp of Portingall, goinge to-
wardes America, which he pursued and
tooke, In which there were 40. of the fa-
thers of the societie of Iesus, who were sent
to the Prouince of Brazill to instruct them
in Christian religion, but the wicked and
cruell Tyrant, like a deuouring wolfe,
leased vppon these poore religious people,
whome he massacred and after dismembred
of them, of some he cutt a legg, of other-
some an arme, and soe he cast them all into
the sea.

8. Lastly Anno 1567. in the Cartusian
monasterie which they call Burfowtaine in
the diocesse of Suesse 5. mounks of that blef-
sed order were murthred by the heretiques
that came to robb that monasterie, Iohn
Motto, proctor thereof a most vertuous
priest, Iohn Megné priest, Iohn Aurill priest,
Benedict Lenes lay brother, and Theobald
priest. All these that I speake of neuer tooke
weapons against them, but most patientlie
endured martirdome at their handes: But
if I

if I should speake of soe many as were put
to most cruell death and were kild in al the
Prouinces of Fraunce, citties, and townes
thereof, and such that were betrayed by the,
I should make an infinitt volume, but I
cannot omitt that worthie and inuincible.
Prince Frauncis of Lorraine Duke of Gwise,
whose murther was plotted by Beza and
executed by Poltrott. These and the like e-
xamples ought to moue good christians to
beware of these people.

9. Before the hrie, and furious concu-
piscence of king Henry the 8. (who caused
that vnfortunat deuorce betwixt him, and
his vertuous Queene Katherine) there was
no realme in Europe more opulent and
more abundant in all things, then the king-
dome of England: no kingdome more pea-
ceable at home and more glorious and pros-
perous abroad: no king so victorious and
triumphant ouer his enimies, as he: no
courte so magnificent or so plaw sible, being
full of cheerfull shewes, and replenished
with an vniuersall triumph, ioy and exalta-
tion, the king liued in securitie without
feare of forraine princes abroad, or treason
or conspiracy of his subiectes at home: bet-
wixt the one and the other there was inter-
changeable good offices, aswell of a princely
bountifullnesse towards the subiectes, as of
a dutifull subiection towards the prince:
the king possessed the hearts of his sub-
iects,

Mat. 19.

iects, & they againe enioye the loue of their Prince. But when he violated and dissolved the in dissoluble knott & bond of matrimonie, which no power in earth was able to disioyne (as our Saviour saith) by this separation and diuorce, he separated himselfe also from Gods church: all thinges were subverted and turned topsy turvie, all was filled which feares and suspitions at home, with warres and diuisions a broad, and with continuall frights and stranges allarmes of attempts and garboyles, aswell in the court, as in the countrie. The treasures were exhausted, the subiects impourished, religion suppressed, religious howses dissolved, the vertuous oppressed, the wicked aduanced and exalted, the nobilitie condemned and beheaded, and their goods confiscated, and all vertuous people, were fedd and sustained, *Pane lachrymarum & aqua angustia*: with the bread of mourning and teares, and with the water of anguish and paine, so as whatsoeuer the prophet Hieremy spake of Hierusalem, may be applied to England after its apostacy; The flourishing nation (saith he) is like a poore widdow, that wailes at night and her teares rune downe by her cheekes, her priests doe waile, her virgins do complaine, and she is euerie where oppressed, her nobilitie are suppressed, and many of her people oppressed with vn sufferable miseries and calamities.

Hier. c. 1.

lamities. *Facti sunt hostes eius in capite eius, & inimici eius locupletati sunt.* Her enemies are promoted into her highest promotions, and her aduersaries made riche by her spoyle. Know yee and behold, how distastfull it is to forsake God, and nott to haue his feare before your eyes. *A seculo confregisti iugum Domini,* thou hast bracken and cast off godes yoake euen from the beginninge, thy swoord deuouted the prophets, *quasi leo vastator generatio vestra,* a destroieng lion is your generation. And as King Henry the 8. himselfe said in this booke against Luther. *Eos qui pelluntur gremio matris Ecclesie, statim furys corripit, atque agitari demonibus.* Such as are expelled and thrust out of the bosome of our mother the Church, are forthwith ouercharged with the furious and raging flames of hellish spirits, and vanquished which diuills: which assertion I would to God, it had not bene verified of him that said it, nor lutable to the purpose wherunto the same is applied. But England to their great cost by experience knoweth this to be trew, howloeuier otherwise they dissemble it.

10. But to retourne to him that applied the same against Luther, the stroake did rebound and reflect vpon his owne neck, for being excommunicated by Clemens 7. for putting away his married wife, and for marieng Anne Bullen, *tradidit se* (as the Apostle

Anno Do-
mini 1533
Regni eius
24.

Ephes. 4.

postle saith) *impudicitia, in operem immunditia omnis in auaritiam*, he yelded himselfe ouer to impudicitie, to the exercise of all vnclennesse, & couetuousnes: he caused himselfe to be decreed by perleamér head of the church, made it high treason in him that would not sweare precisely in his conscience this to be trew, where many worthy personages, both ecclesiasticall and lay people for refusing this oath or otherwise resisting it, some were burned aliué, as father Foster of the order of saint Frauncis, Queene Cathrins confessor, other some were beheaded, as doctor Fisher Bishopp of Rochelter, and Sr. Thomas Moore L. Chancler of England, and may others were hanged drawen and quartered. Yea he condemned the whole cleargie in a premunire, which afterwardes they redeemed with a submission & paimét of a hundreth thousand pounds, for that they acknowledged Cardinall Campeignes and Cardinall Wolsey as legats from Rome, notwithstanding that the king himselfe by his Ambassadors procured their coming. In the 24. yeeres of his raigne, also he prohibited all appeales in caules ecclesiasticall, reducing all spirituall authoritie of determining the same to the English Cleargie. He forbid all license or dispensations, and faculties from the church of Rome, and seemed to establish them in Thomas Cranmer Archbishopp of Canterburie, that he should grant

grant the same to the king againe the 26. of his raigne. Other his bloody factes and furious behauiour, yow may well perceauce by the Catalogue following.

A Catalogue of those that suffred death, as well vnder king Henry, as Queene Ellzabeth, & king Iames, from the yeare of our Lord 1535. & 27. of king Henryes raigne vnto the yeere 1618.

IN the first rancke of these blessed martyrs, I ought not to forgett that blessed martyr S. Thomas of Canterburie, alias, Becket, who for defending the immunities of the Church, was murdered in king Henry the 2. his raigne, now againe was by king Henrie the 8. by act of parleament attainted of high treason, his ashes and holy bones and reliques were burned, and of all churches dedicated to God in his honor, it was decreed by parleament that they should not be named after him any more: to which purpose comissioners were appointed in all places of England and Ireland, and in the towne of Rathode in Meath, the church wherof is dedicated to God in S. Thomas his honor, the parishioners being commaunded to name their church after saint Peter, they answered, that the king may aswell by parleament proclaime saint Peter

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Peter, a traitor as saint Thomas, and to
preuent that, they nominated their church
after the blessed Trinity.

Vnder King Henry the VIII.

Anno Christi 1535. Henrici 8. anno 27.

<p>Nic. Sād. lib. 1. de Sobism. Ang. pag. 128. 129. 130.</p>	<p>Iohn Houghton Prior of the Carthusianus at London. Augustine Webster Prior of the Carthusians at Exham. Robert Laurence Prior of the Carthusians at Beuall. Richard Reynolds Mounke of S. Brigitts order of Syon. Iohn Hayle Priest, Vicar of Thistleworth. Humsfrey Millemore William Exmew Sebastian Newdigate Iohn Rochester James Warner Richard Bere Thomas Greene Iohn Davis Thomas Iohnson William Greenwood Thomas Scriuan Robert Salt Walter Persons Thomas Reading</p>	<p>These were put to death at Tyburne the 29. of Aprill, for denying the Kings Su- premacy. Charter house Monkes of London, suffered at Tyburne 18. Iune. Carthusians, at Yorke 11. May. Charter house Monkes died in prison in Iune & Iuly.</p>
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Wil-

William Horne Carterhouse Monke 4. Aug.

Iohn Fisher Card. of S. Vitalis, & Bishopp of Rochester, at Tower-Hill 22. Iune.

Syr Thomas More Knight, at the Tower-hill 6. Iuly.

Ric. Hal.
in eius
vita.
Staples. de
tribus
Thom.

Anno Christi 1536. Henr. 8. 28.

Iohn Pasley Abbot of Whalley } at Lancaster

Iohn Castegate Monke } 10. March.

William Haddocke Monke, at Whaley 13. March.

N. N. Abbot of Sauley } at Lancaster

N. Aske Monke of Gernaux } in March.

Robert Hobbes Abbot of Woborne, together with the Prior of the same Monasterie and a Priest, suffered at Woborne in Bedfordshire, in March.

Doctor Maccarell with 4. other Priests, at Tyburne 29. March.

William Thrust Abbot of Fontaines } at Tyburne

Adam Sodbury Abbot of Gernaux } in Iune.

William Would Prior of Burlington }

N. N. Abbot of Riuer

Sand. ibi.
l. 1. pag.
376. 177.

Anno 1537. Henr. 29.

Antony Brorby of the Order of S. Francis, strangled with his owne girdle, at London 19. Iuly.

Thomas Cort Franciscan, samished to death in prison 27. Iuly.

Thomas Belcham of the same Order, died in Newgate 3. August.

Sand. ibi.
pag. 183.
Boucher.
de pass.
Fraser.
Francisc.
pag. 8. 13.
& 17.

Anno 1538. Henr. 30.

Iohn Forrest Frier obseruant, Confessor to queene Katherine, in Smithfield 23. May.

Iohn Stone an Augustine friar, at Canterbury

Boucher.
ibid. &
pag. 26.
Sand. ibid.

this

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this yeare.

Two and thirty Religious men of the Order of S.
Francis being cast into prison for denying the
K. Supremacy, died there through cold, steech,
and famine, in Aug. Sept. and October.

Sand. l. 1. N. Croft Priest
pag. 273. N. Collins Priest } at Tyburne.
N. Holland Layman }

Anno 1539. Henr. 31.

Sand. pa. Adrian Fortescue } Knights of S. Johns of Ieru-
181. 194. Thomas Dingley } salem, at Towerhill 3. Iul.
197. Griffith Clarke Priest } At S. Thomas Wate-
N. Mayre Monke } rings 3.

Iohn Taurus Doctor of diuinity }
Iohn Harris Priest } 30. Iulij.

Iohn Rugge } Priests, at Reading, 14.
William Onion } Nouemb.

Hugh Faringdon Abbot of Redding, at Redding
22. Nouem.

Richard Whiting Abbot of Glassebury } at Gla-
Iohn Thorne } Monks of Glassebury } stend 22.

Roger Iames } Nouem.

Iohn Beck Abbot of Colchester, at Colchester 1.
Decemb.

Anno 1540. Henr. 32.

Sand. ibi. William Peterson } Priests, at Calais 10.
pag. 216. William Richardson } April.
217. Thomas Abell } Priests, in Smithfield 30.
Edward Powell } Iulij.
Rich. Featherstone }

Lan-

and Protestant religion.

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Laurence Cocke Prior of Duncaster

William Horne Monke

Edmund Bromelie Priest

Giles Horne Gentleman

Clement Philpot Gentleman

Darby Genninges Layman

Robert Bird Layman

At Ty-
burne 4.
August.

Anno 1541. Henr. 33.

David Genson Knight of the Rhodex 1. Iuly. Sand. pag.

180.

Anno 1543. Henr. 35.

German Gardener Priest

John Larke Priest

John Ireland Priest

Thomas Ashbey Layman

John Risby.

Thomas Rike.

at Tyburne 7. Sand. pag.
March. 227.

Vnder Queene Elizabeth.

Anno 1570. Elizabethæ 12.

John Felton Gentleman, in S. Pauls Churb- Nicol.
yard 8. August. Sander. l.

7. de visib.
Monare.

Anno 1571. Elizabeth 13.

John Story Doctor of the Canon-law, at Ty- pag. 734.
burne 1. Iune. & 736.

Anno 1573. Elizabeth 15.

Thomas Woodhouse, Priest, at Tyburne 19. Concern.
Iune. Eccles.

Ang.

Anno

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Anno 1577. Elizabeth. 19.

Concert. Cuthbert Mayne the first Priest of the Semi-
Eccles. naries, at Launston in Cornwall 29. Nov.

Ang. Anno 1578. Elizab. 20.

Concert. Iohn Nelson Priest, at Tyburne 3. February.

ibid. Thomas Sherwood Gentleman 7. Febr.

Anno 1581. Elizab. 23.

Concert. Euerard Hanse Priest, at Tyburne 31. Iuly.

Eccles. Edmund Campian Priest of the So-

Ang. cietie of Iesus

Sand. l. 3. Alexander Briant Priest of the same } at Ty-

de schis. Society of Iesus } burne

Angl. Raphe Sherwyn Priest } 1. Dec.

Anno 1582. Elizab. 24.

Iohn Payne Priest, at Cholemsford in Essex
2. April.

Concert. Thomas Ford Priest

Eccles. Iohn Shert Priest

Angl. & Robert Iohnson Priest } at Tyburne 28. May.

Sand. ubi Thomas Cortam Priest of

supra. the Society of Iesus

William Filby Priest

Luke Kirby Priest

Laurence Iohnson Priest

William Lacy Priest

Richard Kirkman Priest } at Yorke 22. Au-

gust. 27.

Iames Tompson Priest, at yorke in Nouemb. 26.

Anno 1583. Elizab. 25.

Concert. William Hart Priest, at yorke 16. March.

Eccles. Richard Tirkill Priest, at yorke 29. May.

Angl. & Iohn Slade Layman, at Winchest. 30. Octob.

Sand. 465. 466. Iohn Body Layman, at Andener 2. Nouemb.

Lames

James Laburne Gentleman, at Lancaster.

Anno 1584. Elizab. 26.

William Carter Layman, at Tyburne 11. Concert.

Ian.

George Haddorke Priest

Iohn Mundno Priest

James Fen Priest

Thomas Emersford Priest

Iohn Nutter Priest

James Bele Priest

Iohn Finch Layman } at Lancaster 20. April.

Richard White Layman, at Wrixam in Walles
3. Octob.

Iohn Finlye Priest, at yorke 3. August.

Anno 1585. Elizab. 27.

Thomas Aufield Priest } at Tyburne 6. Iuly. Concert.

Thomas Webley Layman }

Hugh Taylour Priest

Marmaduke Bowes Layman } at yorke 26. Angl. pag.

N. Hamelton Priest, at yorke.

Anno 1586. Elizab. 28.

Margret Clotherow pressed at yorke 25. March.

Edward Transam Priest } at Tyburne 21. Concert.

Nicol. Woodfine Priest }

Richard Sergeant Priest

William Tompson Priest

Iohn Addams Priest

Iohn Low Priest

Robert Debdale Priest

Robert Anderson Priest

William Marsden

Francis Ingleby Priest, at yorke 3. Iune.

N n

Iohn

Eccles.

Angl.

pag. 127.

134. 140.

143. 156.

cum Sand.

ubi supra.

Eccles.

Angl. pag.

203. Sand.

pag. 485.

499.

Eccles.

Angl. pag.

204. 410.

Sand pa.

499.

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Iohn Sandes Priest, at Gloucester.

Iohn Finglow Priest.

Robert Bickerdicke Gentl. at yorke 23. Iuly.

Alexander Crow Priest, at yorke 30. Nouem.

Rich. Langly Gentleman, at yorke 1. Decem.

Anno 1587. Elizab. 29.

Concert.

Ecclj.

Ang. 948.

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Mary Queene of Scotland, at Foderingbay.
Castle 3. Febr.

Thomas Pilchard Priest, at Doycester in March.

Stephen Rousam Priest, at Gloucester.

Iohn Hamley Priest, at Chard.

Robert Surton Priest, at Stafford.

Gabriell Thimbleby Priest

George Douglas Priest, a Scotsbman at yorke
9. Sepr.

Anno 1588. Elizab. 30.

Edmund Sikes Priest, at yorke 23. March.

Didacus

de Yeper

Episcop.

Taracon.

de persec.

Angl.

Hispanic.

William Deane Priest } at Miled-greene by Lon.

Henry VVeby Priest } don 28. Aug.

William Gunter Priest, at the Theater by Lon-
don 28. August.

Robere Morton Priest } in Lincolnes Inne fields

Hugh More Gentleman } by London 28. Aug.

Thomas Acton alias Holford Priest, at Clarken-
well in London 28. Aug.

Richard Clarke son Priest

Thomas Felton laybrother of } at Hunslow
the order of the Minimes } 28. Aug.

Richard Liegh Priest

Hugh Morgan Gent.

Edward Shelly Gent.

Richard Flower Layman }

} at Tyburne 30. Aug.

Roberts

Robert Martin Layman }
 Iohn Locke Layman } at Tyburne 30. Aug.
 Margaret Ward Gent. }
 Edward James Priest }
 Raph Crochet Priest } at Cichester 1. Octob.
 Robert Wilcokes Priest }
 Edward Campian Priest }
 Christopher Buxton Priest } at Canterbury
 Robert Widmerpooie Layman } 1. Octob.
 William Wigger Priest, at Kingston 1. Octob.
 Iohn Robinson Priest, at Ipswich 1. Octob.
 Iohn Weldon Priest, at Milend-greene by London
 5. Octob.

William Hariley Priest } at Halthwell by Lon-
 Richard Williams Priest } don 5. Octob.
 Robert Suttan Layman at Clarkenwell 5. Octo.
 Edward Burden Priest, at yorke 29. Non.
 Iohn Hewit Priest.
 Robert Ludlam Priest }
 Richard Sympson Priest } at Darby.
 Nicolas Garlicke Priest }
 William Lampley Layman at Glocestar.

Anno 1589. Elizab. 31.

George Nicols Priest }
 Richard Taxley Priest } at Oxford 5. Iuly. Didacnt
 Thomas Belfon Gentleman } de Tepes
 Iohn Annas Priest } Episcop.
 Robert Dalby Priest } at yorke 16. March. de persec.
 William Spenser Priest, at yorke 24. Sepr. Angl.
 Robert Hardestye Layman, at yorke 24. Sepr. Hispan.

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Anno 1590. Elizabeth. 32.

Christopher Bales Priest, in Fleetstreet in London 4. March.

Alexander Blake Layman in Grayes Inne lane in London 4. March.

Nicolas Horner Layman in Smithfield in London 4. March.

Miles Gerard Priest } at Rochester 30.

Francis Dickinson Priest } April.

Antony Middleton Priest at Clarkenwell in London 6. May.

Edward Jones Priest in Fleetstreet in London 6. May.

Anno 1591. Elizab. 33.

Edmund Geninges Priest } in Grayes Inne
Swithin Welles Gent. } fields 10. Dec.

Eustach White Priest } at Tyburne 10. Dec.

Polidor Plafden Priest } at Tyburne 10. Dec.

Brian Lacy Gentleman } at Tyburne 10. Dec.

Iohn Mason Layman } at Tyburne 10. Dec.

Sydney Hodgson Layman } at Tyburne 10. Dec.

Momfors Scot Priest } in Fleetstreet 2.

George Bisley Priest } July.

William Dickinson Priest } at Winchester

Raph Milner Layman } 7. July.

Edmund Duke Priest } at Durham.

Richard Holiday Priest } at Durham.

Iohn Hogge Priest } at Durham.

Richard Hull Priest } at Durham.

William Pikes Layman at Dorchester.

Robert Thorpe Priest, at yorke 31. May.

Thomas Watkinson Layman, at yorke 31. May.

Andr.
Philop.
cont. Edic.
Regina
Angl. pag
48a.

Anno

Anno 1592. Elizab. 34.

William Patteson Priest, at Tyburne 22. Ian.

Thomas Portmore Priest in S. Pauls Church
yard in London 21. Febr.

Roger Ashton Gentleman, at Tyburne 23. Iune.

Anno 1593. Elizab. 35.

James Burden Layman, at Winchest. 25. Mar. Did yepes

Antony Page Priest, at yorke 30. April. ibi. pag.

Ioseph Lampton Priest, at Newcastle 23. Iune. 691.

William Davis Priest, at Beumaris in Wales, in
Septemb.

Edward Waterson Priest.

Anno 1594. Elizab. 36.

William Harington Priest, at Tyburne 18. Febr. Yepes ubi
supr. pag.

Iohn Cornelius Mobun Priest

of the Societe of Iesus

Thomas Bosgraue Gentleman

Parricke Samon Layman

Iohn Carey Layman

Iohn Ingram Priest, at Newcastle.

Iohn Boast Priest, at Doram 29. Iuly.

Iames Oldbaston Priest, at yorke 26. Nouemb.

Anno 1595. Elizab. 37.

Robert Southwell Priest of the Societe of Ie-
sus, at Tyburne 3. March.

Henry Walpole Priest of

the Societe of Iesus

Alexander Raulins Priest

William Freeman Priest.

Iohn Warkinson, alias Warcoppe Layman, at
yorke.

at Dorchester 4.
Iuly.

Did yepes
in hist.
persont
Angl. pag.
642.

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Anno 1596. Elizab. 38.

George Errington Layman }
William Knight Layman } at yorke 29. No.
William Gibson Layman }
Anno 1597. Elizab. 39.

Yepes ubi
supra. pag. 710.
h. 5. William Anlaby Priest, at yorke 4. Iuly.
John Buckley, alias Jones Priest of the Order of S.
Francis, at S. Thomas Wattrings 12. Iuly,
Thomas Warcop. Henrie Abbot & Edward Ful-
thorpe Laymen, at yorke 4. Iuly.

Anno 1598. Elizab. 40.
Christopher Robinson Priest, at Carlile.
Peter Snow Priest }
Richard Horner Priest }
Ralse Grimston Layman } at yorke.
John Britton Layman }

Anno 1599.
Mathew Hayes Priest, at yorke.

Relatio 16
Mart. à
Tb. VV.
edit. Anno 1600. Elizab. 42.
Christopher Wharton Priest, at yorke 18. May.
John Rigby Gentleman, at S. Thomas Waterin-
ges 21. Iuly.
Robert Nutter Priest } at Lancaster in
Edward Thwinge Priest } Iune.
Thomas Sprot Priest } at Lincolne in Iuly.
Thomas Hunt Priest }

Thomas Palaser Priest }
John Norton Gentleman } at Durham in Iuly,
N. Talbot Gentleman }

Anno 1601. Elizab. 43.
John Pibush Priest, at S. Thomas Waterin-
ges 10. February.

Rogit

and Protestant religion.

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Relat. 16.
Mart.

pag. 93.
& 94.

Roger Filcocke Priest of the Society
of Iesus

Marke Barkworth Priest of the Or-
der of S. Benedict

Anne Heygham Gentlewoman Wid-
ow, to master Lyne.

Robert Middleton Priest

Thrustan Hunt Priest

at Tybur.

27. Feb.

at Lancaster.

Anno 1602. Elizab. 44.

Francis Page Priest of
the Society of Iesus

Thomas Tichborne Priest

Robert Watkinson Priest

James Duckett Layman

Mathew Harrison Priest

Antony Battie Layman

at Tyburne 29. Apr.

at yorke in April.

Anno 1603. Elizab. 45. & vltimo.

William Richardson Priest, at Tyburne 27.
February.

Vnder King Iames.

Anno 1614. Iacob. Reg. 2.

Laurence Bayly Layman, as Lancaster in
March.

Iohn Suker Priest

Robert Griffold Layman

at Warwicke in

August.

Anno 1605. Iacobi 3.

Thomas Wilborne Layman, at yorke 1. August.

Iohn Putchering Layman, at Rippon. 5. Septemb.

William Browne Layman, at Rippon.

N n 4

Anno

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Anno 1606. Iacobi 4.

Edward Oldcorne Priest
of the Society of Iesus } at Worcester 7.
Raph Ashley Layman } Apr.
Henry Garnet priest, Superiour of the Society of
Iesus in England, in S. Pauls Churchyard
3. May.

Anno 1607. Iacob. 5.

Robert Drury priest, at Tyburne 26. Ia-
nuary.

Anno 1608. Iacob. 6.

Mathew Flathers priest, at yorke 21. March.
George Geruis priest of the order of S. Benedict,
at Tyburne 11. April.
Thomas Garnet priest of the Society of Iesus, at
Tyburne 23. Iune.

Anno 1610.

George Napper priest, at Oxforde 10. of
November.
Cadwalladar priest in Wales.
N. Roberts priest of the order of S. Benedict,
at Tyburne.
Thomas Somers priest, at Tyburne 10. of De-
cember.

Anno 1612.

N. Scot priest, of the order of S. Benedict,
at Tyburne.
Richard Newport priest, together with him.

A Compendium of the martyrs and confessors
of Ireland vnder Queene Elizabeth.

CHAPTER III.

1. **W**illiam Walsh native of Don-
buine in the diocesse of Meath
first deprived of his bishoprick
and spoiled of all his goods,
for not conforming himselfe to the
Queens iniunctions about the oath of her
ecclesiasticall supremacie, and other lawes
made against the holy Camons of the ca-
tholique church, was put into a deepe dun-
geon, wherein he was many yeeres afflicted
with giues and fetters, vntill by the fauor
of his keeper he made an escape and fled
into Spaigne, and so ended the remainder
of his blessed dayes at Alcala 1578.

2. Thomas Leorus Bishopp of Kildare
willingly resigned his bishoprick in king E-
dwards dayes, for that he could not with a
safe conscience possesse the same, and being
to the great consolation of his hart restored
again vnto the same in Queene Maries
dayes, was again in Queene Elizabeths dis-
possession therof, and of all other his liuely-
hood, well contented rather, *abiectus esse
in domo Dei magis quam habitare in tabernaculis
peccatorum*, he applied himselfe being ba-
nished to Munster in Ireland, in teaching
yong

yong children to reade their books and instructing them in the christiā doctrine: lightly he neuer came to any mans howse butt he exhorted therin, nor euer supped or dined, but in the later end therof he tooke occasion to edifie the people with one exhortation or another. Once being at the Earle of Desmond's howse at supper, a gentle woman beinge there, retourning home told to her friends as a great wonder, that Bishopp Leorus preached not at the later ende of his meat as he was accustomed: he neuer did forbear to reprove and reprehend vice & wickednesse in any man whatsoever who was reproveable, and persisting still in all hollinesse and zeale of godes everlasting trueth, vntill the last gaspe of his breath, he died of the age of 80. yeers at the Nasse in the prouince of Leinster in Ireland 1577.

3. Morris fitz Gibbon Archbishopp of Cashall, for the like cause was spoiled of all his goodes and suffred much labour and trauaile, and at lenght fled out of the kingdome of Ireland and died in the porte of Portingall 1578. Edmond Taner Bishopp of Clone and Corcke doctōr of diuinitie, who first being of the societie of Iesus, out of which through great sicknesse not without licence of his superiors and aduise of the phisitions was enforced to come forth, and through the importunate sute of his friends, was perswaded to take vpon him the digni-

dignitie, or rather the heauie bourden of a Bishopp, especially in dangerous seasons of turbulent heresies, by which he suffered great penury and want aswell in prison, as out of it, he died about the yere of our Lord 1578.

4. Hugh Lacy Bishopp of Limericke, did suffer great calamitie, aswell vnder king Henry the 8. as king Edward his sonne, in whole times he was thrust from his place and function, and also compelled to fly the Realme for not yelding to the supremacie of the yong king in the spirituall regiment of the church: but being restored to his former dignitie in Queene Maries dayes by Cardinall Poole, his hollinesse legat in England and Ireland, was in Queene Elizabeths time enforced to suffer the like reuolution, aswell of his bishoppricke, as of all other things, and so to carrie the burden of Christs crosse, he liued in woe, and ended the same in ioy, *Anno Domini 1577.*

5. Nicholas Skerret Archbishopp of Thome, a man of an innocent life, and most zealous in the profession of the christian faith, after suffering many difficulties and hard vsuadg in prison, out of which he made an escape, fled into Portingall, and ended his holy life at Lisborne 1583.

6. Thomas O Hierly Bishopp of Rosse, a man of great fame for good life and blessed conuersation, after long imprisonment in the Tower of London, out of which he was enlarged

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enlarged by the entreatie of Sr. Cormocke
Ma-Teighe Lord of Munstre, who then
was at the Court in Englād, and after much
affliction and tribulation liuing in woodes
and montaines, ended his holy life *Anno 1581.*

7. Patricke Ohealy of the order of saint
Frauncis Bishopp of Maio, coming out of
Spaine into Ireland, no sooner landed,
then by the sherif and officers of that place,
(which was at Dingell in the weast part of
all Irland) but he was apprehended, together
with a religious man of that order nobly
descended, call Con Ornorcke, and were
sent to the Contesse of Desmōd, who either
to currie fauour which the state of the king-
dome, or for feare to be ill thought of
if he had dismissed them, or to be impeached
of any imputation or suspitiō of any conspi-
racy with Sr. James fitz Morrice then on
foote, reddey at that time to passe out of
Gallicia in Spaine into Ireland with a sup-
ply of Spaniardes, did remist them ouer to
Limerick to be presented before Mr. James
Gould, then the Queens Attourney in the
Prouince: as about that time also shee yel-
ded her eldest sonne to St. William Drury
Lord Iustice of Ireland as an hostage that he
should rest himselfe secure without feare of
the Earles loialtie & fidelitie to her maiesty
for yelding her sonn and heire apparent of
Desmond as a pleadg, and the holy Bishopp
as a prisoner: but as shee was carfull to con-
tinew the Earldome in her loynes, so the o-

ther was as warrie to preferue his owne reputation and credit in his new promotion of Lord iustice, who was no les suspected to fauor the catholique religion (for he was in harte and will of that profession) then the other was to further rebellion. *Sed quis vnquam tenuit Christum Domini & innocens fuit?* both the iustice and the con- tesse, were frustrated of their hope & decea- ceaued of their expectation. *Maldictus qui confidit in homine*, and thincking to possesse the fauor of the world, they respected nott the fauor and iustice of God, whose wis- dome surpasseth the prouidence of man. *timida & inepta prouidentia nostra.*

8. The Earle therefore of Desmond, within one month after the good Bishopp suffred, was proclaimed traitor, and most part of the Geraldines with their followers in a serious conflict betwixt themselves and the English (of whome Sr. Nicholas Malby was Cheefstaine) were ouerthrowen and putt to flight at the Abbay of Bertiff, in Irish called Eanighbegg, within 7. miles of Limericke weastward, and that most noble aũcient howse which was the only strenght and Bulwarke for the Crowne of England in dangerous seasons of that kingdome heer- tofore, is nowe altogether extinguished. And the Lord Iustice continewed no lon- ger in his new dignitie then one month after the Bishopps execution, which was
the

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the space of time that he challenged the
Lorde Iustice to answer before the dread-
full throne of God for their innocent blood,
I meane of him and his followe, and for
their vniust iudgment, which was that they
should be executed by Marshall law: whet-
fore they were deliuered to a band of sol-
diers, their handes being tide behind their
backs, and their feete with roppes vppon
garrans, of whome they were cruelly en-
tertained al the way vntil they came to Kil-
malocke, a towne distant 12. miles from Li-
mericke, where they were hanged vppon
trees; the foolish & cruell soldiours a whole
senight after their death (for they were not
permitted all that time to be buried) made
butts of their carcases, to shutt and leuill at
them with their bullets, calling them by the
name of papists, traitors, idolators. Imme-
diatly after their execution, the said L. ius-
tice sickned in the campe, and ended his
life at Waterfoord, crieng out vpon those
blessed martirs, whome he had putt to
death, but one moneth before.

9. Derby Ohurley Archbishopp of Cas-
hall, doctour of both lawes, and professor of
that facultie in the vniuersitie of Rheames
in Fraunce, vnder Cardinall Guise Archbis-
hopp of the same, was taken in Ireland, and
cast into a darck Dungeon in the Castle of
Dublin: and being sore vexed with this vg-
ly prison and peniue restrainct, was more
vexed

vexed and tormented by an visuall and exquisite torment of bootes full of boylling oile and talloe, into which he was cōpelled to putt his legges already wearied with beaue bolts, and to stād by a great fire, with which his flesh was consumed vnto the bare bones; all which he endured with great patience and constancy. And afterwarde, when by that torment he could not be wonne, nor by feare and alluring promises of vncertaine and deceitfull promotion, could nort be inueigled, to relent or to faint in the profelssion of the catholique religion, or to embrace the protestant negative religion, was vpon fridaie morning in the dawning, stragled with a wyth, in the moneth of May 1584. and so suffred a blessed martirdome, and enioieth a blessed crowne.

10. Redmond Ma-Goran primat of Ard-magh, was flaine in Conaght by Sr. Richard Bingham Anno 1598. Redmond Ogulloglior Bishopp of Derry, being almost 100. yeers of age, and 50. yeers a Bishopp, was with 3. prielts about midnight, flaine in his owne howse neere Derry, by the garrison of Loghefoile, thorough the craft and drift of one Sr. Neyle Garrath Odonel, who afterwards falling into disgrace with the English, was impeached and arraigned for taking part with Odohirryes conspiracy, and was committed together with his sonne, prisoner in the tower of london anno 1600. Morihirtagh Obrien

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Obrien Bishopp of Emly, being apprehended, was cast into the castle of Dublin where through penurie and straightnesse of his restraint, he died in the yeare 1586.

11. Peers Power Bishoppe of Fearnese, being taken and apprehended, was cast into the castle of Dublin; who either through the frailtie of the flesh, or through the extremity of his restraint, or els through the deceitfull promises of temporall promotions, yelded to the supremacy of the Queene in the spirituall iurisdiction of the church: which being once granted, he destroyed all articles of our catholique beleefe, and therfore he was sett at libertie. But being afterwarde sore amased and strocken with an inward sorrow for being so weake and so inconstant, in a point so highly importing the increase and honor of christian religion, and consequently our saluation, retourned like another Marcellinus vnto the place where he fell, and where he gaue so vild a scandall, deplored his fall, and greenously lamented his errors: and so he was hardlier deakt withall, then euer before: but after long imprisonment and much affliction through godes prouidence, he made an escape and fled into Spaine (the common support and sanctuary of al distressed catholiques) where he died with great probation of a blessed and constant catholique Bishopp.

12. Richard Creogh, natieue of the cittie
of

of Limericke in the prouince of Munster in Ireland, descended of welthie and honest parents, of an auncient familie in that cittie, who notwithstanding he imployed the prime of his youthfull dayes in the trade of marchandice, yet he profitted more in the spirituall exercise of deuotion and pietie then he did in the acquiring of riches and wordly designementes. And after some worldly losse, went beyond the seas, where he gaue himselfe to the study of vertue and learning, & made therein great and admirable encrease, and so became a priest, and not without expectation of such a one, as he liued and died afterwards. For his rare vertues he was made Archbishopp of Ard-magh and primat of all Ireland, and coming for his Country (where he perfourmed the office of a diligent pastor and a zealous prelate) was betraid by one of the country, and committed to close and ghastly prison in the Castle of Dublin. And after suffering much trouble in prison, was brought to his triall in the kings bench before Sr. Iohn Plunkett, then cheef iustice of that court, and being there endited and arraigned of high treason and enforced to abide a Iury of gentlemen of the pale, he was found guilties, but they for acquiting of him were all comitted to the said castle, and put to great fines. When they could get no way by law to make him away, or that his constancy

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stancy could not be infringed, he was re-
mitted ouer to the Tower of London, out
of which he made an escape. But after ar-
riuing in Ireland to helpe his flocke, the best
he could, was againe apprehended, and sent
ouer againe to the Tower, where he ended
his life.

13. Cnohor O Duanna Bishopp of Dow-
ne Patricke and Connor, was apprehended
the moneth of Iuly 1612. and committed
to the Castle of Dublin, wherein he liued in
continuall restraint many years before, by
the apprehension of one maister Smith se-
cretary to Sr. Nicholas Bagnall, but being ta-
ken the 2. time, was hanged, drawen, and
quartered, the first of Februarie 1612. One
Patricke a vertuous priest suffred also with
him.

Of Priests.

1. **I**ohn Trainers doctour of diuinitie, being
accused that he wroth against the sup-
remacy of the king, was hanged drawen
and quartered at Tiburne Anno 1535. which
being at the place of executiō, he confessed,
plainly, shewing the 3. fingers with which
he wroth that matter: and his hand beinge
strooken of and cast into the fire, euerie
whitt was burned, but those 3. fingers could
nott be burned, as Surius writeth.

2. Lawrence Moore (whom doctour Sā-
ders in his letters. 1580. to the Cardinall

Com-

Commen. of the warres of Ireland, called a holly priest) being with the Spaniards at the Forte called Dowy Nore, was betraied and deliuered ouer to the Lord Gray, then Lord deputie of Ireland (with two proper gentlemen, the one called Oliuer Plunket an Irish gentleman, the other called William Welsh an English gent.) by the Corronell of the Forte, called Sebastian de saint Ioseph, for that they refused vppon any composition to yeld ouer the said Forte, which they could well defend hauing no want of any thinge neither victuals, nor munition, were comanded by the said L. deputy to be brought to a smiths forge, and al their bones and iointes to be beaten and crushed with a hammer, and this for the space of a day, and night, the priests fingers being cutt off with a knife: but in that extreame paine they suffred, yett their liues were promised vnto them, if they would turne protestātes. Al the Spaniards to the nūber of 900. except the said Corronell and 10. more, were stript of their weapons, and were all slaine, and cast ouer the cliffs into the sea, for that Forte stood vppon a mightie rocke ouer the sea, notwithstanding the L. deputies word and faith vnto al them for their life, libertie, goods, and for safe conduct into Spaine. Of this euent the good prieste told the said Corronell, and the rest of the Spaniards: this hapened vpon saint Martins eue 1580.

3. Morris Kent native of Kilmalock, and bachelor of diuinitie, was apprehended and accused for hauing been Chaplaine to the Earle of Desmond. And for as much as a good and worshippingfull Alderman, named Victor White, had of a pious zeale, and for the comfort of his owne soule, kept the said Morris in his house, was for that cause apprehended & putt in prison for his guest: but the good priest to saue his hoast harmeles, appeared before the said L. president of his owne accord, who was hanged drawen and quartered. He was a holy and a vertuous man, of few wordes & very zealous: he suffered the 30. of Aprill 1585.

4. Edmond Odonel native of Limerick of the societie of Iesus, was apprehended for being suspected to carry letters from Rome to Sr. James fitz Morris, and therefore was hanged drawen and quartered at Corck by Sr. Iohn Perrot L. president of Munster, about the yeere of our Lord 1575. He was sent ouer as a fellow with father Goad an English Iesuit, who in company with F. Dauid Woulf priest of that society, were sent in a mission into that country by the procurement of primat Creogh to teach grammar about the beginning of Queene Elizabeths time.

5. Daniell Okeilan was apprehended at Yonghull by Sr. William Morgan and capitaine Peers which then kept garrison in that towne

towne. He was hanged with his legges vpw-
wardes, and his head downewards: and
then all the souldiors were comaunded to
leuell at him with their bulletts; Comaund-
ement was also given that none should le-
uell at his harte, therby to encrease his paine
by his lingering death: he was a priest
of the order of S. Frauncis: this hapned the
28. of march 1580.

6. Daniell Hinnichan, Phillipp O See,
Morris O scanlan of the order of S. Frauncis,
being old, impotent, and blind as other
friars were, were all three slaine at the
high alter of their monasterie called Lislagh-
tine 1580.

7. Teigh Odulan of the order of saint
Frauncis, was apprehended at the monastery
of Askettin and brought to Limericke, and
there was hanged drawen and quartered.
After his head was cutt of, he was heard to
speake these woords. *Vias tuas demonstra-
mibi 1579.*

8. Richard French native of the coun-
trie of Wexford a vertuous priest, after long
imprisonment in the castle of Dublin and,
in the castle of Wexford, ended his life 1581.
Thomas Coursey viccar of Kensale, a most
vertuous priest, was hanged by Marshall
lawe, by Sr. Iohn Perrot L. president of
Munster, for entreating Iames fitz Morris to
restore the pray which he tooke from his
parishioners of Beasale. 1577.

9. Glasuy O Boyll Abbot of Boyll of the diocesse of Elfyne in Connaght, and Ouen O Mulkeran Abbot of the monasterie of the holly Trinitie of that diocesse, were hanged and quartered by the L. Gray Anno 1580. Iohn Stephen priest, for that he said Masse to Feigh Ma-Hugh was hanged and quartered by the L. Burrowes 1597. Thady O Boyll garden of the monasterie of Downigall, was slaine by the English in his owne monasterie. 6. Freers were slaine in the monasterie of Moynighan in Shaane O Neals warrs. Iohn O Onan, was hanged by Marshall lawe at Dublin 1618. Patricke O Dyry was hanged and quartered at Derry 1618. Brien O Carulan was hanged by Marshall law 1606.

10. Iohn O Calyhor, Brien O Trower moncks of the order of S. Bernard, were slaine in their owne monastery de Sacta Maria in Vlster. Felymy O Harra, a lay brother of the order of S. Fr. in his monasterie: so was Encas Penny parish priest of Killagh, slaine at the alter in the parish church thereof. Donoshow Ma Recdy priest was hanged at Colrahan. Cahall Ma-Goran, Rony O Donillan, Peter O Quillan, patricke O Kennna a Franciscan Freer, Georg Power viccar generall of the diocesse of Ossory, Andrew Strich of Limericke, Brien O Murihritagh viccar generall of the diocesse of Clonesfart, Donoghow Omulony priest of Tho-

Thomond, Iohn Kelly of Louth, Sr Patrick of the Anally, Iohn Pillin P. of the order of saint Francis, Rory Ma-Henlea, Tirrelagh Ma-Inisky a lay man of the order of S. Francis, al these were catholique & died in the Castle of Dublin through hard vsadg and restraint. Walter Fernan priest died in that castle through too much tortur of the racke. Iohn Walth a vertuous priest died through famine and cold in the Castle of Weastchester. Two Welsh gentlemen, the one called Richard Waghan, the other Richard Downs, died through hard vladg in in the Castle of Dublin.

11. Morris Vface of Castle Martin in the diocesse of Kildare esquier, master of Arte and a Nouice of the societie of Iesus, being sent for by his father into Brugis in Flanders, came into Ireland (not without his superiours direction) to satisfie his Fathers will, who was apprehended hanged & quartered: who being so well descended, and religious withall, was much feared he wold work much amongst the people. In the meane time the L. viscont of Balinglas and L. Barron of Bilquillin was in open hostilitie, which agrauated the ielousie and suspition that he was accessory therunto.

12. For the like suspition these that followe were hanged drawen and quartered. Ma. Nicholas Nugent esquier cheef Iustice of the Common pleas Ma. David Surten

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esquier together with his bother Mr. Iohn
Suttron Gentleman. Mr. Thomas Vstace
Gentleman, together with his sonne and
heire, who said the letanies together with
his father going vpp the ladder. Maister Wil-
liam Ougan of Ruth-Coffy esquier. Maister
Robert Scurlock gentleman, maister Clench
of the Scrine gentleman, maister Nether-
fild gentleman, maister Robert fitz Gerrad
Bachelier of diuinitie, all these suffred for
suspition of Baltinglas his warres 1581.

12. Mathew Lamport priest, a very godly
and a deuout man, for that vppon a cer-
taine night he entertained father Richford
priest of the societie of Iesus, was hanged
drawen and quartered. Robert Miller, E-
dward Cheeuers, Iohn O Lahy, for bringing
ouer the said Richfoord with the L. of Bal-
tinglas was hanged drawen and quartered
Anno 1581. Peter Miller after hauing stu-
died in Spaine, for that he could nott
haue his health, came into his countrie
which is the county of Wexfoord, & being
examined touching points of religion, and
nott finding him conformable to the pro-
testancie, many suspitions being laid to his
charge, was hanged drawen and quartered
Anno 1588. Christopher Roche natieue of
Wexfoord, for that he could not enioy
his health in Flanders where he was a stu-
dent, passing by Bristoe to come for Ireland,
was there adprehended, and was putt to
the

the oath of the supremacy; which when he refused, he was carried vp to Lōdon where he was sore whipt about the streetes, and was putt into a most filthy prison in gyues & fetters, and died there through extreamitie Anno 1590.

14. James Dudall of Drodart merchant, comming out of France was by contrarie windes driven to the South coast of Englād, vnto whom the oath of the Queens supremacy was tendred: and for that he refused the same, he was sent to Exceter Gayle, and there was hnaged drawen and quartered anno 1600. Patricke Hea of Wexfoord and honest man and zealous Catholique, being accused vnto the Lord Gray then deputie of the kingdome, that he did not only releue Bishoppes and priests in his house, but allso transported them ouer into Spaine and France, was committed to the castle of Dublin, where through hard restraint he fell sore sicke; and by entreaty of his frinds was remitted to his house, where the died of the sicknesse he tooke in the prison.

15. 20. Laymen, old, blind and impotent, retired themselves vnto their parish church of Mohono (dedicated to S. Nicholas in the diocesse of Limericke) for a sanctuary wherin they liued many dayes vntil such time as the English Army passing by that way and finding them there, they sett
fire on

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fire in the church and burned them all anno
Domini 1581. these poore old people, a-
moungest whome ther weare some old wo-
men, who could nott long haue liued, al-
though they had beene lett alone, for they
were some of the age of 100 & of 80. yeers,
very sicke and euen already languished
for want of foode, which they could nott
gett by reason the countrie was altogether
spoiled and left wast by the soldiors, and
the people of the countrie, fled into the
montaines: yet nedes these people must add
sorrowe vpon sorrowe, and crueltie vpon
crueltie, to shew their rancore and the fruit
of their ghospell. All these fornamed per-
sonnes, except the good and most vertuous
Bishopp of Duanna with his chappleine,
Brien of Carrulan, and Iohn O Onan, and
Donoghowe Ma-Reddy, and Iohn Luneus
priest who suffered vnder kinge James, all
the rest suffred vnder Queene Elizabeth.

Eucric

Euerie sect of heresies Challenging vnto themselves the trewe and Catholique Church, there is here set downe, the true notes and marks, by which the same may be discerned.

CHAPTER I.

I. **W**Ee must knowe, that the catholique church is as it were the sonne of the worlde, which doth cast foorth the lightes, and shininge beames by certaine notes, by which shee may be dilcerned and knowne from the false religion of Pagans, Iewes, and heretiques. The first note is, the name Catholique, which as saint Augustine saith, if a pagan would aske of an heretique, where the catholique church is, he will not dare to shewe vnto him his owne familie. S. Cirill also saith. *Si ueris in aliquam urbem &c.* Yf you goe into anny cittie, you will not aske where is the church or howse of God, for then euerie heretique will say, he hath the howse and church of God, but yow will aske where is the catholique church, for that is the proper name of this holly church, the mother of all faithfull christians, which if yow aske after, noe heretique will shewe vnto yow his owne church.

Aug. lib. contra epistolam fundamenti cap. 4.

Cyrrill. Ca- thedrosi 18.

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churche.

2. The 2. note is Antiquitie, for that the true religion is more auncient then the false, and the catholique Romaine church, was before anny hereticall secte: for that all heretiques departed from the same, as S. Iohn saith. *Ex nobis prodierunt &c.* they went foorth from vs, as is sett downe in the chapter of the first booke.

Daniel. 9.

3. Note.

Act. 2.

Timoth. 3.

Cypr. l. 4.

Epist. 2.

3. The 3. note ie perpetuities or duration, which neuer was nor euer shalbe interrupted. *Regnum quod in aeternum non dissipabitur:* a kingdome which shall neuer be ouerthrowen, nor euer be dissolued, because it is of God. Of heretiques, it is said, they shall not preuaile further, and although as S. Ciprian saith, heretiques and scismaticques in the beginning like a raginge and furious tempest, doe swallowe and consume all thinges, yet they can not haue great encrease, for by their owne emulation they will faile. And S. Augustine (vppon the psalme, *Ad nihilum deuenient*, they shalbe brought to nothings, like a swifte streame) saith. *Non vos terreat fratres &c.* Let not certaine violent streames terrifie you, which for a time with violent irruptions doe thunder, for presentlie they shall vanish, and shall not endure longe; many heresies are dead although they ran ouer the banckes, yet now scarce is there any memorie of them.

Psal. 57.

4. Theodoretus doth write, that there
were

*Theodore-
sus lib. de
haresicis
fabulis.*

were 76. sorte of heresies sprounge vpp vn-
to his time, and in his 3. booke of that
worcke he saith, that all were extingui-
shed sauing a fewe. S. Augustine doth rec-
ken 88. heresies of which he writing vppon
the 57. psalme saith, that most of them were
perished. Vnto Luthers time there were
100. sectes of heresies, and all of them are
nowe extinguished, except a fewe Nesto-
rians in the east, and som other few Hussites
in Bohemia. Was there euer any heresie in
the world soe great, aswell for the multitu-
de of Bishoppes and doctors, Kinges, Prin-
ces and Emperors as that of the Arrians, as
alsoe for the continuance of time remaining
for the space of 200. yeares and vpward, and
nowe what is become of it? Aboute 200.
yeares agoe the heresie of Albigen had
more people to defend it in Fraunce, then
the Caluinistes haue at this daie, as may be
gathered by Paulus Emilius, and nowe
there is noe memory thereof. The heresie
of Luther, began in the yeare of our Lord
1525. Then Zuinglius gott vppe, and within
two yeares after the Anabaptists disturbed
Lutheranisme, and allured the moste parte
of that secte, to imbrace theirs. After the
Zuinglians, came Caluine, which besides
fewe townes in Suizerlande, caused all the
Zuinglians to followe and embrace his
owne doctrine. Caluinistes themselues
beinge dissolued into Libertines in Fraunce,
into

*Emilius
li. 5. de re-
bus Gal-
lor.*

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 into Puritanes in England, into Trinitaries
 in Pollande, into Samosettes in Transilua-
 nia. But the Catholique Church continued
 allwayes notwithstandinge all the world,
 (firste the Iewes, afterwarde the Pagans,
 and last of all heretiques) resisted and perse-
 cuted her, by whose persecution shee did
 euer flourish and increafe.

4. Note.

5. The 4. note is, the largnes and am-
 plitude of the catholique church by the con-
 uersion of the gentiles, for the catholique
 church ought not onlie to comprehend all
 times, but also all places, nations, and all
 kinde of people, and see saint Vincentius
 Lyrinenfis in his comentarie saith, that
 they be catholiques which houlde that
 doctrine which hath bene allwaies, in all
 places, and which was embraced of all: and
 see the prophett said in the persō of Christe,
Dabo tibi gentes &c. I will giue nations vnto
 thee for thine inheritance, and the limittes
 of the earth for they possession: he shall
 rule from sea to sea. For the vnderstandinge
 of which marcke, wee must consider out of
 saint Augustine, and saint Beade, that the
 church was to be catholique, and not to
 exclude any time or any kinde of people, by
 which it is distinguished from the sinagoge,
 which was a perticular church and not
 Catholique, & was limited vnto a certaine
 tyme, that is to say, to the cominge of the
 Messias: as also vnto a certaine place, which

In Psal. 2
 Psal. 71.
 Aug. lib.
 de unitate
 Eccl. c. 6.
 Beda c. 6.
 Cantico-
 rum.

was the temple of Hierusalem, out of which there could not be offered any sacrifice, and vnto a certaine familie which were the children of Iacob. Also wee must consider out of the same saint Augustine, that for the church to be catholique, it is not expedient, that it should be in all men of the world, but it is sufficient it should be made knowen in all Prouinces, and that it should fructifie in them, so that there be in all kingdomes some Catholiques, which shall be brought to passe before the second comminge of Christe: neither is it requisitt, that this be done at one tyme, for it is sufficient it be done successiuelie.

6. It is likewise knowen, that the Catholique Romaine church hath gayned the whole world, for it did fructifie in euerie place thereof in the time of the Apostles, as saint Paule saith. In the time of S. Ireneus it was also spred throughout euerie known prouince. The same doe Tertulian, saint Cyprian, and Athanasius witness, that this church was made knowen in their owne time in euerie place. Also saint Chrysostome, saint Aug. saint Hierom, Theodoretus, Leo the greare doe declare the same. In the time of saint Gregorie the great, the catholique Romaine church was imbraced in all the worlde. Grego. epistola ad episcopos Orientis, Affrica, Hispania, Gallia, Anglia & Sicilia. The same Beda doth declare in cap. 6. Cantic. and saint

Aug. Epi.
80. ad
Hesichiu.

Mat. 24.

Coloss. 1.
Iren. li. 1.
c. 3. Ter-
tull. lib.
cont. In-
deos c. 3.
Cyp. li. de
unitate
eccl. Atha.
lib. de hu-
manitate
Christi.
Chriso. &
Hier. in c.
Mat. 24.
Aug. epi.
80. ad He-
sichium.

*Theod. li.
de legib.
Leo mag-
nus ser. 1.
de Sanctis
Petro &
Paulo.
Prosper.
lib. de in-
gratis.*

*Tertul. li.
de prae-
scriptionib.*

*Ireneo. li. 3.
cap. 3.*

saint Bernard disputinge before Roger king of Cicilia, said that the easte and the weaste obeyed the Bishopp of Rome at this verie daye. And saint Prosper saith. *Sedes Romana Petri &c.* Rome the seate of Peter, in respect of pastorall honnor, is become the head of the worlde, whatsoeuer it possesseth not by the sword, it houldeth by religion. The sectes of Mahomett, with the heresies of Nestorians and Ethiches, which as yet be in the easte, neuer came vnto the weaste; The secte of Luther or Caluine, neuer infected Asia, Affricke, Aegipte or Greece: noe countrie was euer conuerted by them, for they labour not to conuerte Ethnickes, but to corrupte and subuerter catholiques, and as Tertulian said of the heretiques in his time; *Cum hoc sit negotium illis, non Ethnicos conuertendi, sed nostros euertendi.* Their drifte is not to conuerte Ethnicks, but to peruert ours, for heresie is nothinge els then a manifeste corruption of the Catholique doctrine, and a reuolte or defection from the former religion of Christians.

7. The 5. note is the succession of Bishoppes, in the Romaine church deriued from the Apostles, vnto our times, and soe all auncient doctores haue reckoned vp this succession, as an irrefragable argument to shewe the true church. Ireneus did reckon the Romaine Bishoppes from saint Peter vnto Eleutherius, who was Pope in his time.

time. He said by this succession all heretiques were confounded. S. Ambrose did reckon his Apostolique succession from saint Peter to saint Damasus, saint Cyprian from saint Peter to Cornelius, saint Bernard from saint Peter to Eugenius; saint August. from saint Peter vnto Anastasius who was Pope in his time, & lib. contra epistolam fundamenti cap. 4. Tenet me in Ecclesia &c. The succession of priestes from saint Peter the Apostle vnto whome Christe comended the feedinge of his sheepe vnto this present Bishop, holdes me in the church, the same alsoe doth saint Hierom proue. For we must note, that such are true Bishoppes in the church, who descende from the Apostles, aswell by succession as by ordination: but the sectes of Lutherans and Calvinistes haue neither succession from any lawfull Bishoppes or lawfull ordination, therefore they haue not succeeded in any Apostolique order or succession. And for this cause as saint Cyprian said, Nouatianus is not in the church, nor oughte to be called a Bishoppe, who despisinge apostolique tradition, succeded noe Bishoppe, and himselfe tooke that order vpon himselfe.

8. The 6. note is the vniuersall consent of the Catholique church in euerie point of doctrine of faith, as it is said in the Actes. *Multitudo credentium erat cor unum, & anima* one; and contrariwise the errors, alterations

irene li. 3.
cap. 3.
Tertul. de
prescript.
Aug. epi.
67.
Opus. l. 2.
cont. Par-
men. cap. 4

Cyp. lib. v.
epist. 6. ad
magnam.

6. Note.

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and dissentions of these sectes in euerie ar-
ticle of their faith, as you may see in the
first Chapters and 9. booke also in the 1.
booke cap. 1.

Lib. 9. c. 1.
Lib. 1. c. 1.

7. Note.

9. The 7. note is the sanctitie of this
Catholique doctrine, for the Catholique
church is holie in her doctrine and profes-
sion, as the councill of Constantinople
saith: which profession containes noe fal-
shood touching faith, nor any iniustice
touching good manners: but these sectaries
hould see many absurdities against faith &
good manners, as in the 1. li. Chapter 9. you
may reade; But the Catholique church con-
taines noe error, absurditie, or turpitude,
nor doth it teach any thing against reason
although it teacheth many things aboue rea-
son: and therefore saint Augustine saith: *Nil in Christianis ecclesijs turpe & flagitiosum*:
there is nothinge in Christian churches, that
is either filthie or obhominable, either wher
godes precepts be insinuated, or miracles
declared, or giftes praised, or benefites
asked.

The 9.
booke ca. 1
Aug. lib.
1. de cini-
tate Dei.

8. Note.

10. The 8. note is, the efficacie of the ca-
tholique doctrine in conuertinge the whole
worlde vnto the standert of Christe, and
that by poore weake and sille persons with-
out armour or munition, without feare of
torment or punishment, only by praier,
fastinge charitable woorks, miracles and all
good examples of holines of life. By these
meanes

meanes all nations were conuerted to the catholique church; from impietie and all wickednes, vnto pietie and religion, from beaſtly pleasures, vnto angelicall cōtinency, from the fleſhe to the ſpirite, from beinge louers of the worlde, to deſpiſe, contemne and forſake the ſame, and to followe Chriſt their ſpouſe. But theſe ſectaries ſubuerted, many nations, not by ſounde doctrine or good examples of life, but by terror and feare, they cauſed many to forſake Chriſte and followe the worlde, I am ſure theſe holie Saincts that conuerted the world, neuer drewe forth any ſworde, when they preached. I am ſure when Sainct Vincent conuerted ſoe many, when ſainct Aug. conuerted Englande to the faith, beinge ſent by ſainct Greg. or when ſainct Killian an Iriſhe ſaincte, conuerted the Francks beinge ſent from Conon Pope, or when ſainct Patricke conuerted Ireland beinge ſent by ſainct Celeftine Pope, they neuer killed or murdered, burned or ſpoiled, nor made the ſubiectes to reuolte againſt their princes, or the princes to make tirannicall lawes againſt their ſubiectes. But Caluine and Luther did ſowe their peſtilent hereſie by burninge and ſpoilinge kingdomes, robbing and ranſackinge citties, killinge and murderinge manny millions of people, caſtinge downe and razinge to the earth, manny churches and monaſteries, rauifhing and deſlouring

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many Nunnes and Virgins and by bringinge
euerie kingdome where the same was nou-
rished, to a pittifull confusion.

9. Note.

11. The 9. note is, the hollines and sanc-
titie of life of such as founded our religion,
for the holie Patriarches, Apostles, Doctors,
Pastors and such as conuerted any countie
to the faith of Christ, were mirrours and
spectacles of all sanctitie and religion as saint
August. wittnesseth of the Mouncks of his
tyme. *Isti sunt Episcopi & pastores docti, graues,*
sancti, &c. these were learned Bishoppes and
graue, wise and holly pastors, most earnest
defenders of the trueth, by whose planting,
settinge, watering, and buildinge, the holy
catholique church did increase, but the sec-
taries of these times, as in their doctrine they
were most irreligious, soe in their liues and
manners moste wicked and abhominable,
as the protestant authors themselves doe
auerre. The ministers of Tigur doe wrire,
that Luther sought nothing but his owne
priuate gaine, that he was insolent and stub-
borne, and Luther himselfe confessed that
his pretence was not for the loue of God. In
an other place he laid, that such as followed
this newe gospell, were farr woorse then
when they were Papists, more couetous,
and more giuen to reuenge. *Smidelinus in*
Coment. 4. super caput 21. Iuoa, said, Lutherans
doe peruerter all thinges, that they turned
fastinge into feastinge & surferinge, prayer

*Aug. lib.
de morib.
Eccle. c. 31
lib. 2. in
Iulian.*

*In respon-
sione ad
libr. quem
in scriptis
vas Lube-
rus contra
Zuing di-
spensatione
habita
lipse con-
tra Eck.
Luther. in
possilla
super ena.
super ena.
Dominie.
Aduentus.*

into swearinge and blasphemies, adding that Christe is not soe much blasphemed of the verie Turcks. Erasmus also saith, that this gospell neuer reformed any vice in these newe gospellers, none that was an epicure, became sober by it, nor none that was cruell, became meeke or gentle by it.

12. The like censure the ministers of Madeburge doe giue of them saying. When these people were Papistes, they were religiouslie addicted, they were given to much praier, deuotion, and sanctifieng the Sabbath daie, they shewed great reuerence towards churchmen, parents were carefull in the education of their children, they were liberall and mercifull towards the poore, and there was great obedience in the subiectes. The same Caluine witnesseth, and in his booke of scandalls he saith, when soe many thousandes doe pretend the gospell, fewe of them euer were reformed of their wicked liues, and hauinge lett the raynes loose to all wickednes, they are not woorthy they should become Papists, Musculus doth confirme the same. Luther the first founder of this vnfortunate gospell said, that such as followed the same, were *odibile genus hominum*. A hatefull kind of people, and, althoughe they speake of the gospell, in their woorcks they are very diuills. Erasmus said that such as he knewe to be vertuous, innocent, without deceite or craft,

Madebur.
Centuria
11. cap. 11
& Gen. 10.

Calu. inst.
lib. 4. cap.
10. scandz
pag. 118.

Musc. in
cap. de
decalogo
& de mi-
nistrie
verbis.
Luth. to. 5.
Erasm.
fratres in-
feriores
Germani-
ca.

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when they were papists, becoming gospel-
lers, were most wicked, craftie & deceitfull,
and of viperous behauiour. If all these gos-
pellers deliuered this censure of protestant
religion (God almightie soe disposing the
enemies of trueth to declare the trueth)
how much oughte Catholiques to confirme
the same? for as all the heretiques that euer
were at anny time, are by them in heresie
soe all the wickednes and vices of all the
wicked & damnable people that euer were
dispersed throughout all the world at any
tyme, are also by them and in them linked
and vaited together. And Caluine himselfe
declared the same, when he said, that these
gospellers which had made shippwrecks of
their conscience, haue also made shippwreck
of their faith.

*Calu. de
scanda.*

reg. i. 128

10. 2. 2. 11

10. 2. 2. 11

Exodus 4.

10. 2. 2. 11

10. 2. 2. 11

10. 2. 2. 11

10. 2. 2. 11

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The 10. note or marcke is, the glory
of miracles, miracles are verie necessarie for
the confirmation of anny newe faith, or for
to make any extraordinarie mission allowa-
ble, for it is written in Exodus when
Moises was sent from God vnto the people,
he said they will not beleue me, nor heare
my aduice, and God did not answere him
that whether they will or nill they should
beleue him, but to the intent they should
beleue him, he gaue him power to woорcke
miracles, *ut credant quod apparueris tibi Deus*
that they may beleue that God appeared
vnto thee. In the newe testament also it was
said

said vnto the Apostles, heale the sicke, re-
 uive the dead, cleanse the lepers, cast forth
 diuills; and in saint Iohn, Christe said, if
 he had not wrought greater woorcks,
 then anny other, the Jewes had not sinned
 in not beleeuinge in him. This is also de-
 clared in the last of saint Marcke, where our
 Lord is said to confirme the preachinge of
 the Apostles by signes and tokens, that did
 follow. S. Augustine, yea Melancton him-
 selfe said, that miracles were necessarie for
 the confirmation of the faith of any newe
 doctors, or newe doctrine, for trewe mira-
 cles cannot be wrought but by the power
 of God, for miracles doe exceede the power
 and force of all creatures.

Hebr. 2.
 Aug. lib.
 12. de ci-
 uitate Dei
 cap. 8.
 Melancth.
 cap. 3.
 Matth.

14. For this cause Luther sought to de-
 lude the people by false miracles, for goinge
 about to dispossesse a maide that was pos-
 sessed of a deuill, he coulde not doe it, but
 was in danger to be slaine himselfe of the
 deuill, as Staphilus saith, who was present
 at that that time. Also the said Luther, as
 John Cochleus writeth, went aboute to
 restore to life one that was drowned, but
 could not doe it; and beinge frustrated of
 his purpose, none coulde abide to be present
 through the filthie stinche that was in the
 place. Also Allanus Cope setteth downe
 the historie of one Mathewe in the borders
 of Hungarie, who beinge perswaded by a
 certaine minister to faine himselfe dead, and

Staphilus
 absolutio
 responsio-
 ne.
 Cochleus
 in actis
 Lutheri.

An. 1513.
 Copus l. 6.
 dialogor.

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 that as it were he should be raised vpp by
 him, in conclusion was found dead in deede.
 The like fiction Caluine vsed, who perswa-
 ding one to faine himselfe dead, to the in-
 tent he might make the people beleetie, that
 he could worke a miracle vppon him, but
 when he thoughte to bringe his fiction to
 passe, the partie was found dead indeede.

*Hieron.
 Bofse. in
 vita Cal-
 uinic. 13.*

5. But here protestants say, that S. John
 Baptiste wrought noe miracles. Wherto I
 aunswere, that God wrought wonderfull
 thinges aboue the capacitie of our naturall
 vnderstandinge, by which his missiō should
 not be suspected, the austeritie and sanctity
 of his behauiour and conuersation was a
 sufficient token that he was sent from God,
 but the Catholique church did florish with
 miracles in all ages; First in the time of the
 Apostles; Secondarillie in the time of M.
 Aurelius by the Christian souldiours that
 were in his army, *vide Tertull.* Thirdlie wee
 haue the miracles, of Gregorie, Thaumatur-
 gus and S. Basil sett downe *lib. de Spiritu*
Santo. cap. 29. and saint Gregorie Nissenus
 in his life. Fourthlie wee haue the miracles
 of saint Anthonie, saint Hillarie, saint Ma-
 rtine, saint Nicholas, and others written by
 saint Athanasius, saint Hierom and Sulpi-
 tian: soe that in all ages of the church wee

*Tertull. in
 lib. ad
 Scapulum
 & in apo-
 lo. cap. 5
 Euseb. l. 5.
 hist. Oros.
 l. 7. hist.*

*Bernardus
 in vita
 eius,*

haue miracles, saint Bernard wrote manny
 miracles of saint Malachias, and this age
 we haue miracles of Francis Zauier, priestle
 of the

of the Societie of Iesus, the Apostle of the
 easte Indies and of many others. The 11. mark is, the perfection of
 life that Catholique religion doth teach, &
 the dissolution and wanton behaviour that
 protestant religion tendes vnto. The trow
 Christian religion ought to withdrawe and
 remooue our loue and affection from these
 wilde, base, and transitorie thinges, and to
 eleuate and lifte vppe our hartes mindes and
 thoughtes to the consideration and contem-
 plation of celestially and heauenlie thinges,
 to abstaine from the filthie exercise of wan-
 ton delightes and raging concupiscence, to
 sett at naught all suche baies, as prouokes
 the fleshe to rebell against the spirit, to des-
 pise and contemne all worldlie honors, pro-
 motions and riches of this fraile life. Also
 it doth teache so perswade, fastinges, prayers,
 almesdeeds, wearinge of heare cloath, au-
 steritie of life, and other afflictions of the
 corruptible and rebellious flesh, by which
 the damnable allurements thereof should
 be restrained, and extinguished. Also it doth
 teach voluntarie povertie, perpetuall cha-
 ritie, and perfecte obedience. But the doc-
 trine of the protestant saies, that these exer-
 cises are but meeke follies, and that they be
 but humane traditions; by which God is
 not pleased: that all abstinence from fleshe
 is but superstition, that vowes and votaries
 are but fained holines, that it is impossible

Zuiberus
de vita
coningali.

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to live chaste or continente, that euerie one
ought to haue a wife, and that it is, as ne-
cessary for a man to haue a woman, as meate
or drinke.

Caluin. 3.
instit. c. 7.

17. The true catholique religion tea-
cheth, that good woorcks are necessarie for
our saluation, the protestant saies that man
deserues nothinge by any good woorcks
he doth before God; and the more bad
woorcks yow doe, the more yow are in
godes fauour, for as it makes the professors
of this doctrine to runn headlounge to all
kinde of mischeefe, takinge awaie all the
meanes, by which he should be reclaimed,
as the sacrament of penitence, contrition,
and satisfaction, which they say were not
instituted of Christo but fained of the peo-
ple, with such like; soe also they take away
free will from man, affirming god to be the
only cause of the sinnes that wee commit.
That none can keepe godes commaundments,
and that wee are not bounde to keepe them.
Also the protestant religion takes from vs
all feare of God or of hell, and soe giueth a
scope to all mischeefe; That the commaunde-
ments pertaines not to the christians. That
there is noe sinne but incredulitie: and that
all are decayed if they thincke to be saved
by good woorcks, with many such vild and
ablude doctrines, which make a man ce-
reles of his saluation, reches of his behavior,
and nothinge willinge to doe anny good,
when

when neither he that doth them is not re-
compensed or rewarded, or God offended
or displeased by the saide doings. For as by
the catholique religion Christ reformed the
wicked inclination of man, gave hoalsome
precepts and counsellis to amend his de-
fecte misdeamenor, instituted also Sacraments
to cure all diseases of our soules, and to
purge our conscience from all filth of sin-
ne, now by these carnall and wicked doc-
trine all ragged conuersation and discompo-
sed misbehaviour is reuiued, and as Ouid
saith.

*In quorum fabrice locum fraudesque dolique,
Insidiaeque & vitæ & amplexationis habentur.*

*Memor-
pho sa
E. 1. 10. H*

In place of simple dealinges and honestie,
Were brought into the world by heresie
Deceit, couecousnes, and lecherie.

18. The 12. more is, the perfect rule
that the Catholique church, and Catholi-
ques haue, to direct them in their faith, for
the church of Christ hath the holy ghoaste
to instruct her in all truth, and to guide her
from all errors John 14. 16. and wee Ca-
tholiques beleeuinge the church as wee are
taughte in the Creede, when wee saye, I
beleeue in the holy Catholique church,
obeyinge her in all thinges as wee be co-
maunded by our Sauour, wee cannot be
deceaued by her, nor is it possible we can
offend God in submitinge our selues to
her doctrine, beinge commaunded by God

*1o. 40.
Luc. 10.
Matt. 23.
Matt. 19.
Iacob. 4.*

*Mass. 18.
3 Reg. 4.
Aber. 15*

to

to hearken to her, and as Rebeca, vnder-
 tooke for Iacob to rid him of his fathers
 malediction, if he should followe her ad-
 uise: soe the Catholique church which Re-
 becca figured, shall deliuer vs from the enor-
 mitie of godes malediction, if wee shall
 obey her. But the protestants haue noe rule
 of their faith, for they doe not belecue the
 churche neither the traditions and generall
 counsell thereof, neither the auncient ho-
 ly doctors of the same. The onlie rule they
 (as themselves saie) is the scripture. But
 this is noe certaine rule, for that wee are
 bounde to beleue manny thinges which be
 not in the scripture. yea that which the
 scripture doth teach the contrarie, as the ob-
 seruation of the saboath daye, and thinges
 strangled; Againe in many places the holy
 scripture doth wante explication of manny
 thinges, for saint Peter saith that the epistles
 of saint Paule are verie hard to be vnder-
 stooode, which the vnlearned and vnstable
 deprauo, as alsoe the reste of the scriptures
 to their owne perdition. Alsoe all herei-
 ques doe alleadge the scriptures for them-
 selues as saint Augustine sayes, for as saint
 Hierom saith, the scripture doth not con-
 siste in readinge, but in the sense and vnder-
 standinge thereof, and as for the vnderstan-
 dinge and sence of the same, there may be a
 thousand controuersies: as for the trewe
 sence of these woordes. *Hoc est corpus meum,*
 thus

Math. 13.

Hebr. 13.

2. Petr. 3.

Aug. li. 1.

de Trin.

Hier. ad-

uersus

Lucifer.

this is my bodie, I am sure Luther and Caluine are against one another touching the sense and meaninge of those woords. Therefore S. Augustine saith he would not beleeue the ghospell, had he not bene moued therunto by the auctoritie of the church.

19. Soe as these protestants forsakinge the church, they haue noe rule of their faith, as may appeare by the deadly contention and debate which is daily betwixt them, as betwixt Lutherans, Calvinists, and Anabaptistes, for they charge on an other with heresies, soe as each of these sectes is diuided into manny sectes, for there are 13. sects of Lutherans differinge in opinions one from the other. Also amoungest the Calvinists, there are many, as the world can tell, for some of them would haue the kinge to be supream head of the church: others doe repine against it, as the puritans doe. The Anabaptistes are diuided vnto 14. sects, and eche of them haue seuerall and contrarie opinions touching the principall pointes of their faith; how can two lawiers pleadinge one against the other, and ech of them alleadinge lawe for himselfe, determine the righte of the cause and the sincere meaninge of the lawe, without there were some iudge vnto whome they should, referre the controuersie to be decided and debated? And because these sectaries will haue noe other iudge but the scripture, ech one allead-

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allcadinge, and interpretinge the sense
thereof accordinge to his private opinion,
and corrupt affection, their controuersie can
neuer be decided, nor their faith can neuer
be settled or made certaine.

20. The 13. note is, the lawfull authoritie
and mission of catholique pastors and pre-
achers, whereof the Protestants are whole
destitute, no heretique beinge euer able to
shew his next predecessor. For as the holie
doctors affirme. There is no accesse to God,
but by Iesus Christ. No accesse to Iesus
Christ, but by the church. No accesse to the
church, but by the Sacraments. No accesse to
the Sacraments, but by a Priest. None can
be a Priest, vnles he be ordained by a Bis-
hopp. Neuer was there lawfull Bishopp or-
dained out of the catholique roman church.
Wherefore (as saint Ierom said vnto his ad-
uersarie) you are out of the communion
of the church of Iesus Christ, because you
haue not a priest of the order of the Me-
diator. This marke of the vocation and
perpetuall succession of pastors in the
church of Christ, hath euer ben most terrible
vnto all heretiques: for euen as Baptisme,
is the only doore to enter in to all other
Sacraments, a Sacrament not reiterable, and
whose character is indelible: euen so this
Sacrament of holie Orders, and of entring
into steward-shipp, ouer the flock of Iesus
Christ, was ordayned by our Saviour, as
neces-

necessarie, for distinguishing and discerning, such as be vsurpers, and robbers, from true and lawfull pastors, then the other of Baptisme, to knowe and discerne sheepe from Wolues, and Christs flock, from the troupes of infidels.

21. This argument doth so gaule and pinche the Protestants, that they are forced to fetch all the authoritie they haue for their vocation, only from the temporall prince, alledging the wordes of saint Paul, that all authoritie is from God: then saint Matthe. that wee must giue vnto Cesar that which is Cessars: then saint Peter, that wee should be subiect to euerie humane creature for godes sake: all which places aswell the puritanes as the Catholiques, doe interpret and vnderstand of temporall authoritie only for governing the common wealth, and not of spirituall direction and instruction of our soules in articles of our faith and saluation, for that all Princes and kinges were then, and 300. yeares after Christs passion, infidels and especially the Romaine Emperor of whome this was principally intended. Otherwise saint Peter and the Apostles who were put to death by them for their religion, were damned in not obeying and conforming themselves vnto those Princes in matters of faith and in the doctrine of saluation. The puritanes, which are called the reformed and severe Calui-

18. 1.
6. 6.

Caluinistes doe grounde themselves vpon the election of the people, and that the common and vulgar sorte should make, appointe, and elect cleargie or pastors to feede and gouerne them; and alleadge the first and 6. chapter of the Actes of the Apostles, where it is said that it pleased the people to make choice of saint Mathias insteede of Iudas, and saint Stephen Philipp Procherus & 4. others to supplie the offices of Deacons, and afterwarde in the primitive church wee finde that the people did choose, or nominate their Bishoppes. But to this puritanticall foundations, both the Catholiques and protestantes doe aunswere, that those elections, or nominations were permitted to the people, by the Apostles for their comfort, and that the parties so chosen, receaued authoritie and spiritual iurisdiction from the Apostles, and not from the people: as wee see this daie that in manny places, the people are permitted to make choice of their encombents, but are inuested and consecrated of the Bishoppes of euerie diocesse where the parishioners are permitted to haue this priuilege.

The

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That there are many excellencies and effectes which should allure euerie one, to follow and imbrace the Catholique religion; And contrariwise, many enconueniences and blasphemies which the newe religion houldeth and teacheth. The first excellencie.

CHAPTER II.

1. **T**He first and cheefest excellency, is, to beleue that God is the first trueth and first cause, from whome proceedeth all trueth, and by whom all causes haue their operation and their influence. The first goodnesse and sanctitie of whom all goodnesse and sanctitie doth depend; And as it is the proprietie of the sunne to giue light, of the fire to giue heate, of the water to make colder: so it is the nature, essence and proprietie of God with farr greater excellency, to do good and to communicat and impart the same vnto his creatures. And so saint Augustin saith. O God thou art perfect without deformitie, great without quantitie, good without qualitie, eternall without time, strong without infirmitie, trew without falsshood, thou art present euerie where without occupieng any place, and thou art inward and intimat to euery thing, being tyed or fastened to nothing.

Q q


2. But

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2. Butt the new religion maketh God, crwell without mercy, in that he doth en-comber his people with lawes and pre-ceptes, which they cannott keep: wicked without goodnesse, in that they make him the cause of all the euill and wickednesse which the wicked doe comitt, and for the which they are so seuerely punished.

The 2. excellencye, is the pure and holly doctrine which it professeth.

CHAPTER III.

1.  Vch is the perfection of catho-lique doctrine, that it nether ad-mitteth nor alloweth any thing against the light of reason, godes glory, or the good of our neighbors: it tear-cheth the law, it comandeth vnder paine of damnation the perfourmance therof, and the morall precepts of the tenn commaun-deth, which are certaine conclusions deriued from the same. But Luther saith, they per-taine nott to them, and all the schoole of protestantes do teach, that wee cannott keep or obserue them: that God respecteth them nott, and that the good woorckes of a chris-tian do preiudice and derogat from the me-rites of Christs pafsion. And so they take away all the meritorious woorckes of the iust, and all the force and industrie of mā proper

proper merites, and consequently al graces and inherent iustice of a sanctified soule by the extrinsicall and imputatiue iustice of Christ, and saith, that so they haue faith, God regardeth nott their woorkes : which is a wide gappe and dangerous gulfe to all wickednesse, dishonestie, loofnesse of life, and dissolute behauiour, & a quite defacing, dissanulling and abrogating, nott only of the law of nature, butt of all other lawes whatsoeuer, and therfore most pernicious and dangerous doctrine.

2. Besides these holy precepts, it perswadeth, though not commandeth, the Euangelicall counselles of our Sauour, the cheefest wherof is perpetuall chastitie which is a celestiall vertue, by which a man forgoeth many encombrances of worldly cares, troubles and perturbations of minde, and affliction of his spirit, as saint Paule saith. The 2. counsell which our Sauour gaue, was to a certaine yong man, sayeng vnto him if thou wilt be perfect, go and sell all that thou hast, giue the same to the poore and thou shalt haue treasure in heauen & follow me. By this counsell a christian doth eschew many tentations and snarres of the diuill, into which such as be rich do fall hedlong: and ar deliuered from troubles, vexations, and anxietis of minde, and of many contentious and litigious strifes and debates with his neigbours, which for the most

1. Cor.

*Math. 23.**Math. 5.**Math. 23.**1. Tim. 2.**Luc. 18.**Luc. 11.*

part is incident to worldly people which blessed counsell was obserued of the christians at Hierusalem, at Alexandria in Ægipt, and at the lake Marian as Philo the Jew reporteth. The 3. counsell is, to render good for euill, and to pray for our persecutors. The 4. counsell is, to giue almesse, and to pittie the poore, to be mercifull, to releue the distressed: no vertue is so often inculcated as this, no vice so often discommended, or with greater punishmentes threatned, the inhumanitie and crweltie. The 5. counsell is, to exercise our selues in continuall praiers, and so the Apostle wisheth vs alwaie to pray: and our Sauour also counselleth the same by 3. examples. The first, of a carnall father in respect of his sonne, which yeldeth to his sonnes demande; The 2. of a frind that was vrged at the earnest intreatie of another frind to rise out of his bedd at night, to giue vnto him what so earnestly he sought for; The 3. of an inflexible iudger that neuer yelded to any mans desire, yett at the earnest and importuauat suite of a poore woman, he was perswaded to take comisseration of her.

3. The religion of protestantes not only barketh all the obseruations of the precepts of the lawe, but also forbiddeth and reiecteth alleuangelicall counsellles, sayeng that no man ought to accomplish them. As for virginie, they say it is impolsible. As
for

for the poore they may starue for them, for any relese or comfort they receaue of them. For they pull from them all that they haue. As for mercy, of all people none are so blouddy or so crwell, yea the very first preachers of this new religion as you may read. As for praiers, they cannot abide any order of time or deuotion for performing them: for they do nott only barcke, as another Vigilantius against euen songs, Masse and mattens, and against any obseruation of times, as att midnight, morning and euening, but also against the English comon praier booke as you see.

*The 3. Excellencie, most diuine Sacraments,
which confer grace.*

CHAPTER IV.

THe 3. Excellencie be the sacramentes. For although the written law lightneth our vnderstanding with many instructions and sownd doctrine, directing our vnderstanding to follow and embrace vertue and to discerne the good from the euill, yet it dispolet nor prepareth not our hartes with the loue of the one, nor our affection with the hatred of the other: it giueth light to the vnderstanding, but it healeth not the infirmities and disease of our appetites. The lawe

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 teacheth the way to heauen, but giueth
 no force to our weake soules to trauaile
 thither, which saint Iohn auerreteth. The
 law was giuen by Moyfes, but grace and
 trueth was giuen by Christ, which is con-
 ferred by the sacramentes, and which are
 instrumentes to conuay the same vnto vs.

2. As there are many maladies, dislea-
 ses and necessities: so there are also many sa-
 cramentes which are as it were conduits
 that do deriue manny remedies and receipts
 to ech of them. And as the Humane body
 is first borne and so encreaseeth, is fedd and
 receaueth diuers alterations, so there are
 many such varietie of alterations of the
 soule, which is borne and regenerated by
 water and the holy ghaost, which is bap-
 tisme and the grace and vertues which are
 giuen in baptism are againe confirmed by
 the Sacrament of confirmation: which ma-
 keth the soule stoute and constant in the
 profession of his faith, which faith and
 grace hath neede to be nourished, and aug-
 mented, which is don by the holie Sacra-
 ment of the Eucharist which is the body of
 Christ, which is the foode of our languished
 soule; which through many infirmities and
 diseases incident therunto, hath great need
 of a spirituall phisition to heale the same,
 by contrition confession and satisfaction.
 And for that after long and prolix sicknesse
 and diseases, there are many dregges of the
 old

*Ephe. 5.
 Mar. 16.
 in Clemen.
 ex summa
 trinitate
 & fidei
 Cath. ca. 1
 Exech. 36
 Clemens
 epist. 4.
 Vrba. ep.
 ad omnes
 fideles.
 Melch ad
 epist. Hiss
 Job. 6.
 1. Cor. 11.
 Iohn 2.*

old sickness still left, for the healing and curing wherof the Sacrament of extreame vnction is ordained: as also that a christian in his cheefest agony of his spirituall extremitie should be releued and refreshed.

*Ia. 5. contr.
Flora.*

3. The other 2. Sacramentes are inioyned for the 2. states of people, the one for such as be married: the other for such as be ecclesiasticall and seruing in godes church. But the new religion hath no Sacrament, althoughe for some shew of litle deuotion they do not reiect the Sacramentes of Baptisme and Eucharist, yett they handle them without any deuotion or reuerence at all, as for Baptisme some or most of them doe holde, that it is not necessarie to our saluation, for they thincke that the childe is saued by the faith of his parents. As for the Eucharist, with they call the Lords supper, they make no more accompt of it then of anny common bread, whose effect is nothings els ten to remember Christ his death, which may be don aswell by the one as by the other.

*Mat. 19.
Ephes. 5.*

The 4. Excellencie is to fauor the good and to punish the Wicked

CHAPTER V.

1. **W**Hen the end of euery lawe is, to take away vice and wickednesse and the occasions therof, and to make mésober, honest and vertuous, it is meete that the good should haue many priuiledges, fauors, and rewards, and the wicked should be punished, as we may read in Deutro. wher god almightie threatneth death and destruction against the transgressors of his lawes and comandementes. The like also we may read in Ezech. But the new religion, taketh away both merits and rewards from the iust, and paine and punishmentes from the wicked: laying the more wicked you are, the neerer you are to Gods fauor and grace, as Luther affirmeth.

Dent. 28.

Ezech. 5.

6.

The 5. Excellencie is the conuerſion of all nations vnto Chriſte, and dringing Idolatrie out of the World.


CHAPTER VI.

THe more that princes persecuted christian religion, the more the same encreased, as Pliny the 2. being a Pagan

Pagan withnesseth. For when he saw such a multitude of christians to be put to death he wrott to the emperor Traian aduertizing him that there were thowlands of christians executed by exquisitt tormentes for no kind of offence but for being Christians, and the more they were tormented and afflicted, the more they encreased and florished, and the more the reuerence of the Idols decreased. But the new religion neuer conuerted the gentles from Idolatrie to Christian religion: whose only imployment and drift is to corrupt and confound the faithfull, and neuer to reforme themselues, charging the church with Idolatrie, as old heretiques haue done, Athanasius witnesssing the same.

The 6. Excellencie of the Catholique Religion is, that the same is proued and auerred by so many good witnesses, as sacred and learned doctors, blessed saints, martyrs, and generall counsells.

CAPTER VII.

1.  Ristotle saith, that a man is beleueed for three causes, and ought to be presupposed that he telles the trueth, 1. If he be wise. 2. If he be vertuous 3. If he be oure frind. For wee thincke that a wise man should not be deceaued, a good man should not

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not lie, a frind should not deceaue his frind.
Such therfore as did beare witnesse of our
catholique religion, were wisemen, emi-
nent and exquisitt in all sciences and fa-
culties, most holy and religious in their
liues, as Dionisius Areopagita disciplete to S.
Paule, saint Ignatius, Policarpus, Originea,
saint Basill the great, and his brother saint
Gregorie Nissenus, saint Iohn Chrysostom,
Theodoretus, saint Nazianzenus, saint Gre-
gorie, saint Aug. saint Hierom, saint Am-
brosse, saint Hillarius, saint Cyprian, Lac-
tantius Firmianus, S. Vincentius Lirinensis,
Arnobius, saint Bernard, saint Bonauenture,
Scotus, Alexander de Halles, with diuers o-
thers, for they had no cause but to tell the
trueth being honest & vertuous, & free from
all inordinat affection, that should other-
wise restraine the to declare the trueth the-
rof: being people that were altogether ad-
dicted to the seruice of God, and most ze-
alous of his glory and honor, which they
preferred before all worldly designements
and promotions.

2. Vnto these are annexed for confir-
mation of the trueth, all generall counsells
of the world which were. 20. with the apro-
bation of Christs viccar generall in earth,
together with all the blessed martyrs that
euer were in all the persecutions and tem-
pestuous stormes, and agonies of the church,
which she suffred vnder 14. Kings and Em-
perors

pers according to S. Aug. accompt. lib. 18. de ciuitate Dei. The first was of Nero, who was so infestuous to the Christians that he caused Rome to be sett on fire in diuers places, and laid the imputation of that infamie vpon them, wherby the Romanes should insult vpon them, and should destroy and massacre them euerie one, the Tyrant himselfe commanding the same. The 2. was of Domitian, who caused S. Iohn the Euangelist to be cast into a Tunn of hoat burninge oyle, which caused also by his edict published, that all the bookes, of Christians should be burned. The 3. was of Traian in whose time. 3. holly Bishoppes suffred vid. Saint Clement the disciple of saint Peter, saint Ignatius disciple to saint Iohn the Euangelist, and saint Polycarpe. The 4. was of Antoninus Verus. The 5. of Seuerus. The 6. of Maximinus. The 7. of Decius who did put saint Laurence to death. The 8. of Valerian. The 9. of Aurelian. The 10. was the crwelest of Dioclesian of Maximinus. These persecutions were before Constantius the great, who was a Christian.

3. Vnto these saint August. added the persecution of Iulian the Apostata, which was most pernicious, for he depriued the Christians of offices and places in the common wealth, as also of all their goodes and studies of learning. Another was of Valens,

Valens: all these were Romane Emperors. Another was of Sapor king of Persia who caused his people to adore the sunne wherein 16000. thousand suffred: amoungest whome were many Bishoppes, priests and many holly virgins dedicated to Christ. Before all these saint August. sets downe the first persecutiō of all, which was of Iudea vnder Herod, wherein the Apostle Saint Iames the greater suffred. Wee doe nott speake here of the persecutions of the Vandals in Affricke, or of other heretiques or infidels, but only of the Romane Emperors, whose persecution was nott only in one kingdome or prouince, but in all places, especially at Rome, at Alexandria, where S. Cathrin suffred, at Antioch, Nicomedia, Cesarea of Capadocia, & Cesarea of Palestina, in Ponto, in Helesponto, in Africa, in Ægipt, at Saragosa, at Parris where saint Denys of Areopagita with his followers were putt to death: at Syracuse where S. Lucia: at Catanea where saint Agatha in Bithinia, in Achaia, at Smirna, at Thebes, and in all other places subiect to the Romans.

4. Were all these persecuting princes lawfull heads of Christes church, or some of them? If some, all should be, for the one ought to haue asmuch authoritie in that head-shipp as the other, if that stile or dignitie should rightly belong to the Emperiall

riall scepter, or should be annexed to the Royall authoritie, as a power or iurisdiction comprised and comprehended within the maiestie of a regall dignitie, as some protestants do hold. Yf this be trew, all these blessed martyrs, wherof some of them were the blessed Apostles, as saint Peter and saint Paule who suffred vnder Nero, were damned as arrogant and disobedient subiects, for not conforming themselves to their princes wills and humors in causes ecclesiasticall, and consequently none that was put to death by them, was a holy martyr but an obstinat and wilfull subiect, which is most foolish and absurd. If yow say that a king to be head of the church, ought to be a Christian, as some other English protestants do say. I aske of them, who was head of the church the space of the first 300. yeers after Christ, when all kings were infidels and persecutors thereof, as I haue declared? For either the church all that while was without a head, or els some other that was not a king must be a iudge and haue this authoritie and supream iurisdiction of the king therin, and such ought to haue no les iurisdiction ouer the Christians in causes of their consciences and ecclesiasticall matters now, then at that time.

5. Nowe the Christians are no les nor no better, then they were in that golden age

*Epiph.
heresi.*

Optat. lib.

2. contra

Parmen.

S. Aug.

Epist. ad

generosum

que est

105.

Hiero. &

Prosper in

continua

sione chro-

nici Eu-

sebj.

age of the primitive church, and consequentlie the same ecclesiasticall iurisdiction ought to continew still in the church of Christ, which he builded, settled and founded vppon saint Peter and his successors, as vppon a firme Rocke, whose foundation shall neuer faile, against whome the gates of hell, with all the plottes and policies of Sathan, and the cunninge deuises and attempts of Matche-villian protestantes, shall not preuaile. And so in vaine they strue to build the same vppon any other foundation, then that which was already laid downe by Christ himselfe (being the Corner and head stone of this foundation) vppon saint Peter, the Apostles, and prophetts and their successors for euer, I meane the Bishoppes and priests, vnto whome he committed the authoritie and regiment ouer his flocke, to feed and defend them from the woulues, to saue them from the violent excursions of infidels and heretiques, vnto whome it is sad in the Actes of the Apostles. *Attendite vobis & vniuerso gregi in quo &c.* Loocke well to your selues, and to the vniuersall flocke, in which the holy ghost placed you Bishoppes and pastoures to gouerne and rule the church of God. And as this church is the mysticall body of Christ, and a spirituall Common wealth, so it should be gouerned and managed by spirituall parsons, and

Act. 20.

Matt. 10.

Mat. ult

Mar. ult.

John 20.

John 21.

and pastours that should haue spirituall orders, and consequentlie ought to haue spirituall authoritie and iurisdiction ouer her rebellious and obstinat children, to chastice their rebellions disobedience, to correct their offences, and to extend the rodd of discipline vppon them when they will nott obey her: otherwise it should be a poore distressed common wealth, when none hath power or iurisdiction therin to chastice the transgressor of her lawes, and so all her subiects may with libertie and impunitie keepe or breake them.

6. But no article or inunction of the protestant religion is of greater force amongst the protestants, specially of England, then that the king is supream head of the church, and that euery one whether he be a catholique or protestant, must not only incur the imputation of high treason, but also the pennalties and disgrace of traitoures, that will not sweare tolemly and publickly, that he thinckes in his conscience, this to be trew, which is nothing els then to enthrall and enforce a catholique, & perhapps some protestants, to a damnable and wilfull preiury against his owne conscience that knoweth or atleast thincketh the contrary. Was not this new fundation and grownd of the English protestant church newly coyned the 26. yeer of king Henry 8. when the oath of supremacy was inuented, by the instigation

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tion of his fatall and filthy passion of lust
and concupiscence, and by the industry and
suggestion of certaine cogging mates, as
Thomas Cromwell, and Robert Barnes an
apostat frier, the one beheaded, the other I
meane the frier burned, rather of malice,
then of any conscience or honesty, without
which there can be no good religion; not
warranted by scripture but deuiled in the
court, not by the best, but by the worst, *quo-
rum Deus venter est & quorum finis interitus,
& gloria in confusione &c.* not perswaded by
reason, but violentlie constrained, not or-
dained for the edification of the church, but
for the destruction and confusion of inno-
cēt christiāns, not resolved of by the schooles
and learned diuines, but first determined by
the king and enforced in the parleament:
against the definition of all former parlea-
ments, not only of England, but of all the
world, against the decree of all the generall
counsell therof: against all sacred doctors;
against common sense, and honestie: against
all lawes both ciuill and cannon, not only
against catholiques, but against protestants
in all other countries, yea against the puri-
tans of England, against these constant
confessors and blessed martyrs aboue reci-
ted, which acknowledged no such supre-
macy in spirituall or ecclesiasticall matters
to any king or prince whatsoever that did
putt them to death whose blessed blood
was

was patiently shed for the defence of Catholique religion: and lastly against the practise of all former ages and antiquities; For from Donaldus the first Christian king of the Scots, according to saint Victor Anno 197. there were 84. Christian kinges: from Ethelbert being made Christian according to saint Aug. an. 600. vnto Edward the confessor 1006. there were 80. kings Christian in England: after the conquest ther were 20. vnto king Henry the 8. so as none were euer called head of the church before king Henry, after him Edward, Elizabeth, and king James. What shall I say of other holy and valiant martyrs, that suffred in these later persecutions raysed vpp by Luther and Caluins heresie, and by the Princes that embraced the same? How many thousandes suffred confiscation of their goodes and landes, effusion of their blood, confusion of the world, desolation and destruction of their wiues & children, woe and wreake and dissolution of all things, such a masse of miserie and calamitie, wherein their miserable and forlorne life was plunged withall, as no man can rehearse without greefe, nor none can see without teares. How many thousand did rott in vgly prisons, die in banishments, suffred patiently the crewelest tormentes and yreksomest death that could be imagined rather, then they would preffer the vaine fa-

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 uor of man, before the favor of God, anti-
 quitie before noueltie, to forgoe, their an-
 cient Catholique religion, to become of the
 new, to forgoe the firme Rocke of Christs
 church, to build their faith vpon them,
 that haue neither grownd or foundation of
 any supernaturall or theologicall faith at al,
 no certitude in their doctrine, no deuotion
 in their religion, no honestie in the profes-
 sion therof, no vertue in their liues, no pietie
 in their schooles or synagoges, no charitie in
 their woorkes, no mortification in their
 members or passions, and consequentlie no
 conscience in their doings.

THE CONCLUSION.

I Haue gentle reader exposed to
 thy vew, the Theater of catho-
 lique and protestant religion,
 where thou maist plainly be-
 hold, and see the of-spring, beginning,
 growndes, foundation, practise, mischeefe,
 and inconuenience of the one: and the ex-
 cellency of the other, by which thou maist
 perceauce that the catholique religion ought
 to be compared to the wise husbandman,
 which did sow the good siede in his grownd
 or farmer: the protestant to resemble the e-
 nimie, which sowed the badd cockle and
 darnell; the one ought to be called positive:

Lin. 13.

Math. 13.

the

the other negative: the one *ecclesia malignantium*: the other *militantium*: the one plantation of religion and deuotion: the other supplantation or rooting vp of the same.

2. The first subiect of corruptible and materiall things which the philosophers doe call; *Materia prima* which neuer holdeth her selfe settled or contented in any certaine course of any forme or composition, but is euermore mutable and changeable by a certaine naturall reuolution from one forme, and fashion to another (for that shee being disgusted with the one, euermore seeketh another) is not so vncertaine and vnconstant, as protestancy, which by a certaine fatall reuolution and babilonicall confusion groweth from one error to another, from one mischeefe to another, from one sect to another, as appeareth by so many sectes forged and coined by this new religion within these 80. yeers; which are 240. in number, all in difference and variance amongst themselves, not in ceremonies or things indifferent, but in the choefest articles and substance of their religion, as many of themselves do auerre: the one detesting, condemning, and pronouncing their cursed sentence of Anathema against the other, as you may read aboue in the 2. booke cap. 1. The same may be con-

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firmed by a certaine Prince of Germany,
who being demaunded of what religion
his bordering neighbours were, he answered
he could delcribe of what religion they
were the last yeere, but this yeere he could
not well tell their religion, in respect of
the mutabilitie and in constancy therof,
see the preface, and cap 1. lib 2.

3. But the catholique religion is alwaies
one and the selfe same, alwaise retaineth
and holdeth the same continuance and
vigour of trueth, not in diuersitie of sectes,
but in simplicitie and vnitie of beleefe and
profession, without duplicitie or disparitie,
or contradiction of doctrine, or without
absurditie or dishonestie in her maners and
customes: because she hath the holy ghoast
to assift and direct her in all trueth, and to
protect and to defend her from all errors,
misbeleefe, and infidelitie. For not only this
new religion is changeable and variable in
profession and doctrine, but also in condi-
tion, custome and behauour, for alteration
in faith and religion, procureth also a great
alteration and inconstancy in mindes, and
affections, in life and maners, as wee may
knowe by such nations, who when they
were catholiques, were mercifull, chaste,
sober, liberall & temperat: children were o-
bedient to their parentes, and people faith-
full of their promise. But when they were

turned protestantes, as they selues do affirme, they became most crwell, bloody, insolent, lecherous, riotuous, couetuous, barbarous, luxurious, and intemperat.

4. For when protestancy laboreth to stoppe and intercept all the channells and fountaines of Gods grace, the enfluence of Christs passion, all the inspiration of the holy ghoast from the soules of christians, by which they should be inwardly and formally iustified (to whome ought to be applied that which was spoken of the Iewes, that they resisted the holy ghoast) when it annulleth all the excellencies, vertues, operations, & effectes of the blessed Sacramentes, all the applications of the merites of Christs passion & the vallour and vertue of his blood, which the eternall and euermourning father would haue to be religiously and deuoutly applied by religious meanes, and our owne proper endeouours to our owne sanctificatiō: when it destroyeth & rejecteth all the woorkes and merites of the iust, as proceeding and hauing their force, worth and valloure, from that blessed passion and death of Christ, and all the blessed rewardes correspondent and proportionable vnto those merites, by vertue of the foresaid passion and blood, which they deny to be of that force to abolish and blot out our sinnes, wickednesse and punishments

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mentes due vnto the same, and so reiecting
the force and vertue of Christs passion, and
transferring and building the same vppon
another foundation which they call imputa-
tiue iustice of Christ, saying that Christ im-
puteth not vnto vs our offences, and as it
were couers them, by that iustice by which
he is iust himselfe; nott by which he
maketh vs iust: when vppon a kind of
an arrogant faith and presumptuous pre-
destination, without any relation or refer-
rence to his owne endeuours; so as he
beleue that Christ suffred for him, or that he
is predestinated to be saued, he must be
such. When I say, protestancy is blinded
and nussed in this peruerse doctrine, it being
the only and chiefe article of their beleefe,
which is against scripture, good life, comon
reason, senle, the definition of the catho-
lique church, honestie of a christian, and
the pietie of a catholique yea against ope-
ration of grace or instinct of nature, it must
run headlong vnto all desperat blasphemies
and damnable mischeefe, their vnbrideled
concupiscence and crwell dispositions im-
pelling them therunto. For whert the trans-
gression of no lawe, or the attempt and
consummation of no acte, though neuer
so exorbitant or so abhominable, is puni-
shed; nor the good woorkes or merites or
any execution, or exercise of vertue, or
mor-

mortification of any their passions is not regarded, for that (as they say) the merites of Christ his passion doe abrogat them, nay such worckes or mortifications are injurious to the same and doe (as they say) derogat from them. Wee must thincke them to be no otherwise then they are, taxed with the imputation of all those cruell and vncristian like Epithetes by their owne gospellers, and when their religion is nothinge els then a path way to all dissolute libertie and licentiousnesse, their lines and maners must be such, for the corruption of the one, engendreth the dissolution of the other.

5. Finallie this is the cause that wee see many lawes, decrees, and dishonest plottes daylie deuised with their rigorous and cruell executions, nort against transgressors of goodes lawes & the lawe of nature, but against honest and vertuous people, so as the reputation of an honest, conscionable, and well disposed person, cannot be without the imputation of a dangerous traitour, whose life, goodes and landes must waite and lye open as a pray and bootie for euerie miscreant, who as he exceedeth others in villanie and wickednesse, must excell them also in promotion and authoritie; *cuius maledictione os plenum est & amaritudine* Psal. 9. *& dolo, sub linguae eius labor & dolor*, whose tongue

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 ronge is full of malediction, bitterness and
 deceit, so as the decay and downefall of
 the good, must be the raising vpp and ad-
 uancement of the badde. *Exurge Domine*
non confortetur homo: iudicentur gentes in
conspetu tuo. Constitue Domine legislatorem
super eos, ut sciant gentes quoniam homines
sunt. Arise Lord, let not man be strength-
 ned, let the Gentiles be iudged in thy
 sight. Appoint Lord, a law-giuer ouer
 them, that the Gentiles may know that
 they be men.

Idem

Psal. 9.

FINIS.

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of
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